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[Vol. V. No. 1.]

JANUARY, 1898.

THE KOREAN REPOSITORY

H. G. APPENZELLER, }
GEO. HEBER JONES, } EDITORS.

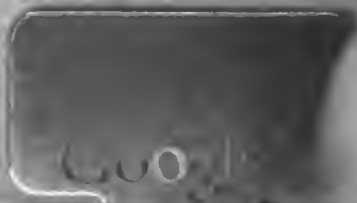
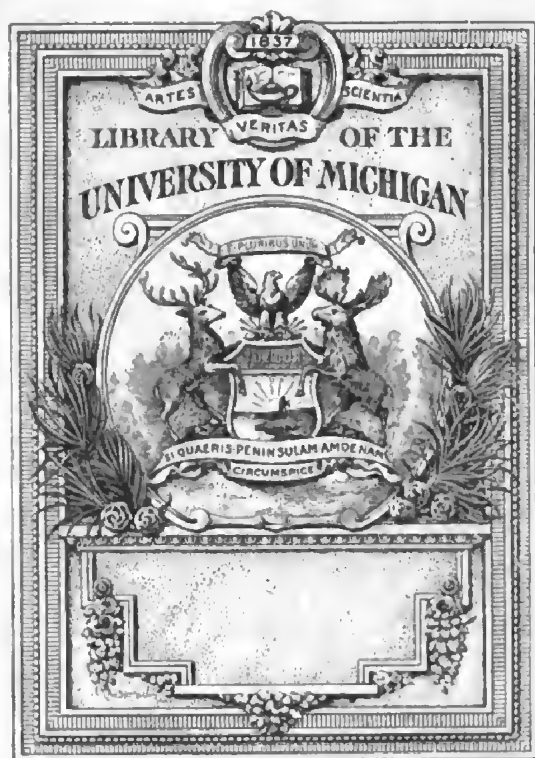
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"THE KOREAN REPOSITORY,"

SEOUL, KOREA.

THE KOREAN REPOSITORY.

JANUARY. 1898.

THE KOREAN GENTLEMAN.

THE calm and composure that environs a Korean gentleman is one of the mysteries of the Orient. Embarrassed he may be by a thousand debts, and threatened by a hungry wolf at every chink of his mud dwelling, yet the placidity of his life continues on unruffled. He is a master of composure, which forms the ground work of other characteristics. From Confucius he has learned to mortify every natural impulse, and to move as tho he acted his part on a stage, where a single misdirected smile, or thoughtless turn would upset the greatest piece on record. His choicest word is *nyé* or *yé*. If he but guard *yé*, he may offend against every command in the Decalogue, and still be the sage or superior man. If he breaks *yé*, he is covered with confusion and counts himself the vilest of the vile. *Yé* of course is the eternal fitness of things, the scholar's interpretation of Confucianism. If you mention a word in disparagement of *yé*, the gentleman is frantic, forgets *yé* altogether for the moment in his efforts at violence.

The Korean speaks respectfully of *Mencius* as *mang*, and of *Confucius* as *koag*, so that the names coupled together would read *mang-kong*. This word unfortunately has another meaning, namely, the croaking of frogs. A Korean gentleman who had travelled much abroad, and learned foreign languages, came home quite outdone with Korea's ancient civilization, and particularly set against Confucianism. In one of his public addresses to a company of Koreans he made use of the word *mang-kong*; "Of what benefit," says he, "has Confucius been to K'orea? Those best versed in his doctrine are the most helpless people we have. They simply sit and croak *mang-kong*, *mang kong* to every thing." A scholar who heard him, and whom I know well, left the meeting in a piping fury. "Nothing," says he, "but the knife for a man like that." Yes, murder he would for the sacred name of *yé*.

One thing that interferes with the rigid requirements of *yé*

is of course to be avoided, for which reason no gentleman indulges in manual labor, or in fact in labor of any kind. His life consists in a supreme command of coolie service, while the coolie responds *nyé* or *yeu* to every order. The lighting of his pipe, or the rubbing of the ink on the inkstone, must be done for him. Down to the simplest details of life he does nothing. Not even should he scold the coolie, who said he would, but nevertheless failed to do what was told him. Consequently the gentleman's hands become soft, and his fingernails grow long. From constant sitting his bones seem to disintegrate, and he becomes almost a mollusk before he passes middle life.

When once they have attained to this physical condition of pulp, they are in a measure immured from the thumps and shocks of ordinary life. It was my misfortune once to be obliged to ride thro a rough mountainous country, in company with a Korean gentleman. By keeping a constant hold on the halter-rope, I managed to avoid a somersault backwards whenever the pony jumped. I warned Mr. Cho of the danger he ran in sitting bolt upright, without girders or supports of any kind to protect him. He remarked, in reply, that it was not good Korean custom to hold on to the halter as advised and so we proceeded. When the sun grew hot, he added to his already top-heavy condition, by opening an umbrella. The startled pony with one bound shot Mr. Cho backwards out of the saddle, and his fall, which is the point of my story, was marvellous to behold. On that uneven surface he flattened out like a ball of Paris plaster. Jacket and pantaloons were lost sight of, even the hat was but a spot on the sun, merely an irregularity of color on an otherwise flattened surface. But from the mass came forth the man, illustrating how we have all proceeded from original protoplasm, for Mr. Cho pulled himself together, and said he was none the worse, tho I should certainly have been damaged by such a fall.

Not all the gentry by any means are scholars, tho they ought to be if they would come up to the standard of Confucian requirement. Those who have attained to this, are marked and honored men. They are all but worshipped by the mass of the people, are given the freedom of every city in the kingdom, and are admitted as distinguished guests to the presence of the highest, free of pass. Chinese characters seem to have for this few, a consuming fascination. Not so much the thought conveyed, as the character itself, seems the object of veneration. From them he "builds" (*chita*) forms of expression and verses, as a child builds enchanted castles from blocks of various sizes, and as there is no limit to the variations, and combinations pos-

sible, so there is no limit to the charm they possess. Two scholars can find sufficient to argue on, to interest one another from a single character and as there are in use some 12,000 characters, we might say they have a fund to draw on that will last for a quarter of a century. No attempt is made to write more than original ditties or mottoes. Anything like an original work in Chinese, would be an attempt to outdo Homer in Greek, presumption unheard of. So the scholar plays his life away with this unending rosary of ideographs, that entwines not his neck, but his mind, and heart, and soul.

For the unlettered gentry, Chinese has no charm. They keep a few learned expressions at their fingers' ends as a sort of bulwark of defence, when hard pressed, but as far as possible they avoid the subject. Their life, since shut off from intellectual pleasure, consists in material pleasures, dress and enjoyment. This class of scholar is exceedingly common in Korea. In immaculate white he emerges from the holes and corners of every mud village. If he is an official of importance he does not walk alone, but is assisted by the arms on each side. If he ventures by himself, it is with a magnificent stride that clears the street of indifferent passers, and commands only onlookers. In one hand a pipe, three feet long, in the other a fan; over his eyes two immense discs of dark crystal, not to assist him in seeing, but to insure his being seen. How precious these are! Many a man will forego the necessities of life, if only he can gain a pair of *Kyeng-ju* crystals, and so cover himself with glory before an onlooking assemblage.

I once offended greatly against *yé* in an effort to befriend an impecunious gentleman, who had told me of his financial embarrassments. He was wearing at the time a pair of dark crystals and thinking to make him a present under form of a purchase I offered him six American dollars for his glasses. He was amazed to think that I should virtually ask them for nothing, for he had paid equal to fifteen, and a bargain they had been at that. This is one of the absurdities of the orient, where a man pays equal to two or three months' entire income for something absolutely worthless. It was on the same principle that Chinese cavalry rode into the battle of Pyeng-yang, with fan and paper umbrella, the servants bringing up the rear with Winchester rifles.

This impecuniosity of the Korean gentleman is also a profound mystery. I have figured for years on the question as to how an idle man, who has nothing left to do, shall outlive tomorrow, but he lives dressed just as well, and misses none of his meals. He will tell you frankly that the last of his hopes for a

livelihood have perished, that he is financially a total wreck, that his present condition is one of clinging to the rocks, where he is every moment in danger of the devouring element. You are exercised deeply on his behalf, much more deeply than the man is himself. Months pass and he is still in the same condition, no better, no worse. By way of encouragement I have said, "You have managed to eat and live for this month. Just continue on in the same manner and you will do very well." "Eat and live?" says he, "Of course every dog eats and lives. You would not expect me to lie down and die would you?" and he leaves you in disgust feeling that the delicate points of an oriental question can never penetrate the shell that encases the "barbarian's" brains.

The fact that tradesmen and business people are regarded as low, encourages the Korean gentleman to neglect thought and training in this line. He is a veritable child in business. Many a foreigner entrusts his affairs to his native teacher and then wonders why they should turn out so unsatisfactory at the hands of a native of the country. It is explained on the ground that a man may be a foreigner and yet be incapable of taking command of a foreign ship. If business must be done, an honest "boy" will quite outdo in executive skill the best and most honest scholar.

Not only in business relations, but in other matters of life the Korean gentleman is a master of inaccuracy. He pretends to be absolutely certain of everything under the sun, and no object ever daunts him, or is beyond his ability to elucidate. The slightest clue gives him a key to the whole. Merely let him see the smoke from the funnel, and he will explain to you the why and wherefore of a steam-engine. He will tell you what a comet's tail is composed of, or what color the dog is that causes the eclipse of the moon. He compares the minor details of life about him, with what went on in the days of king *Sun* (2255 B. C.) with as much certainty as we would talk of yesterday. The barbarian from the west begins to think what a marvel for information the man is, and what a fund of accurate knowledge for him to acquire, and he a heathen too. It is only when you put his statements to the test that you find he is wrong in everything. By the rarest accident he may be right occasionally but it is the exception and is purely accidental. He has no intention of deceiving you. The defect lies in the fact that there is something radically wrong in his manner of reasoning, his premises and conclusion are strangely out of harmony.

He has a profound contempt for woman, speaking of her generally as *Ke-chip* or female. He takes for wife the one his

father bargains for him raising no question as to her looks, health, or *avoids*. She is a subject altogether beneath his consideration, as a member of the male sex, with its massive understanding. She is relegated to the inner enclosure, and lives a secluded life. He refers to her as *kōsiki* (what-you-may-call-her) or *keu* (she) and never loses an opportunity of showing how little is the place she occupies in his extensive operations. If the truth were told, however, we would know that the little woman, with delicately tinted skirts, within that enclosure, is by no means the cypher he pretends her to be, that she is really master, commander, and skipper of the entire institution, and that no man was ever more thoroughly under petticoat government than the same Korean gentleman.

His prime object is to have a son who will sacrifice to his shades, when he is dead and gone. The boy is expected to obey his father implicitly. If he but develop this trait, he may grow up to be quite as useless or more so than his sire and yet be a model son. If no son is born to him, he adopts a nephew or near relative, as the best substitute under the circumstance, but the stranger never wholly takes the place of the real son, who is regarded, in this life, as his strong right arm and in the life to come, as his eternal satisfaction.

In order to make sure of this eternal life thro posterity, the gentleman marries his son off when he is still a mere boy, sometimes but nine or ten years of age. Child marriage is one of the old and respected customs of Korea, and the reason it is not more common is the fact that it requires an outlay of money, that parents are not always willing or able to make, and so the lad is sometimes left unmarried until he can provide for himself.

The serious question in the life of a Korean gentleman is the service of his ancestor's shades. His life is marked by periods of mourning, three years for parents, and lesser periods for those more distant. A succession of fasting and feasting, requiring forms of dress, and outlays of money, consumes more of his time and means than the service of the living. But to neglect these forms would degrade him to the level of a Mohammedan who had renounced his faith.

We have glimpses occasionally of the gentleman's ability as he shares in the games of the outer guest-chamber. Chess, and *patok*, a kind of draughts, he plays frequently. A half hour's teaching will show him the moves on a foreign chess board, and a very respectable player he becomes from the outset. His best work is seen in the leisurely development of the game. I have seen excellent players who had no gift whatever for the solving of a problem. When one attempt failed, he would give it up and say, "It can't be

done." This again proves the jellyfish in his nature, his condition being passive not active. Anything like a determined effort he is entirely incapable of, as the mollusk is incapable of performing the feats of the shark or swordfish. Were we to choose one common saying from the language that enters more largely into the life and character of a Korean gentleman than anything else it would be *Hal su ūpta*—There is no help for it, or It can't be done.

A marked characteristic of the Korean gentleman and his home, is entire respectability. There is frankness and freedom in speech, but no looseness, and few conditions exist that would in any way offend in the best-ordered western household. Strange to say, even in a home where there are a number of concubines, propriety and good order obtain.

I once made a journey in company with a strict and devout Korean Confucianist. He had heard much of Christ and Christianity, and while he assented to and rejoiced in whatever of it agreed with his ancient faith he remained a Confucianist firm as ever. We took ship from one of the eastern ports, and started for Japan. He had heard of the adoption of western life and custom in the Sunrise Kingdom and was desirous to see something of the benefits it would confer upon a race. The first sight that met him was the depravity of the women. "Selling themselves," says he, "in the eyes of the public and for copper money too." A year's residence confirmed him in the belief that what he had seen was not an exception, but a natural trait. "Where women are so depraved, the men must be equally so. They know nothing of Confucius and no fear of God is before their eyes. Western civilization only tends to encourage such depravity." He lived as in a kind of nightmare, horror-stricken by sights that he had never dreamed of in his isolated kingdom. He saw two drunken English and American sailors, and the so-called "respectables," whose life was merely pleasure seeking. "Your Christ," says he "has but a meagre hold upon you after all." He had put off his Korean dress, and laid aside his top-knot, but his heart remained still faithful to the garments of his ancient faith. The more he saw of life abroad, the more he sighed for his straw thatch and mud hut, where modesty and virtue had honor still, and where life was lived with some degree of regard for the teachings of the ancient sages.

So he passes from us, one of the last and most unique remains of a civilization that has lived its day. His composure, his mastery of self, his moderation, his kindness, his scholarly attainments, his dignity, his absolute good-for-nothingness, or better, unfitness for the world he lives in, all combine to make him a mystery of humanity that you cannot but feel kindly toward, and intensely interested in.

JAS. S. GALE.

THE ORCHARD IN SEOUL IN 1897.

HAD you asked me to tell the distant readers of your esteemed magazine, for their amusement if not their edification, something about the political situation in Korea, during the past one or two years, I would not have hesitated a moment in saying what I think. But you are not that kind of a man. Nor is your magazine of that character. But when I am asked for a review of the situation of the orchardist in Daihan, especially in Seoul, during the past year, I am full of hesitation and delay, as this late reply indicates, for I have not to any extent gone into the orchards and gardens of our friends, nor have I talked much to them on this palatable subject.

My experience during that time has been almost entirely limited to my own acre of herbage and its varied fruits. This acre consists of soil made productive recently only by unremitting labor. The greater part of it has a slight inclination to the south, with some terraces, altho other parts of it are quite level and are apt to retain too much water during excessive rainfalls. As all know, gathered fruits rot where there is too much dampness and change of temperature, so are growing fruits damaged by too much water. In fact young trees even, and shrubs are soon drowned out under similar circumstances. And our 1897 rainfall during the fruit season was, if not prodigious, as the pen was about to say, certainly very exceptional, for the amount was about double that of an average rainy season. That is, forty-five to fifty inches, for the regular rainy season was ushered in by three weeks of almost continuous showers, beginning the night of June 1th, tho immediately followed by a severe drought. The surplusage of rain, it is generally thought, affected deleteriously all fruits in oreor less, and some disastrously; tho not always in the same way. The summer apple?—Early Harvest, Red Astrachan, Red June, Sweet June and Jersey Sweet—under the influence of the early June rain, grew very fast and then began to ripen during the warm and rainless days of the latter part of the month, only to be caught in this natural process by the regular and soaking rains of that season, when the apples again began to grow, as you

no doubt have often observed branches do just so after such rains. Upon the trees which had been well fertilized, as all summer apple trees especially should be, like the peach, this additional growth of the ripening fruits was so great that the apples growing (from the centre) faster than the skin, broke open in one, two or three places, the fissure sometimes extending half-way around.

This was not the worst of the injury, for into these openings several ravenous beetles, seemingly too large or too nanseating for the gullets of some of our chickens, burrowed themselves clear out of sight and, if not molested, were with their voracious appetites, not long in devouring all under cover of the skin which nature had provided as a protection to the developing nectars of the interior. This gluttonous beetle seems to thrive almost exclusively upon these disruptive fissures as do lawyers and dip'lomats upon the misfortunes and mistakes of the weak of their fellow kind. I have said so many bad things about these beetle imps that I am restrained from continuing in that line for fear that the good reader may finally conclude that I am prejudiced. I would not accuse them wrongfully. It must be acknowledged therefore that they never asked me the loan of an implement to make an opening into a healthy apple, as the leaders of the grasshopper hosts are said to have done one year in arid parts of Kansas to get down to the potatoes after eating off the tops.

And the beetles have my thanks that they seemed satisfied with two or three weeks of such hospitality as I could afford. In some western countries, notably the United States, there is a later brood of beetles (coming in September), which prey upon succulent fruit. If a second brood is also developed here, as seems probable, the lack of dainty fruit in the orchard or the sharp end of the hornet may have kept them away from my trees. More probably the latter was the cause, for there is no fruit many of us believe, more delicious than the pear which ripens about that time.

The ravenous beetle is not the only epicure of the Korean orchard. There is another—the wasp or hornet, just as fond of delicacies. And it does not seem satisfied, like the beetle, with a sojourn on a few trees with specially sweet juices, but, armed as it is, lays tribute upon the whole orchard, as remorselessly and indiscriminately as the Korean soldier with his stick has been known to have done upon a province. The hornet, more tardy at the feast than the beetle, when it does arrive is at once given the place of honor, and in supremacy tarries as long as it finds the least sign of hospitality.

The skin was no protection against the formidable battery these freebooters carry around with them—dangerous at either end. By the middle of October we had to gather in the last of

the fall and winter apples, because of the hornets' attacks on the sweeter and more tender varieties. The healthiest of these, excepting the very hard or late varieties were not proof against their attacks. Several of these depredators, seemingly a brood working on the communistic plan, soon made breaches. Several times I found apples (pears as well) healthy in appearance in the middle of the forenoon, which early in the afternoon had only form without substance, several of these creatures having made a crater as if also provided with dynamite, and burrowed into it like the beetle out of sight, only the skin and form of the apple remaining. And it must further be said of them that they are as impudent as the magpie and as ungrateful as the average Korean.

Endowed by nature with more curiosity than wisdom, as a Korean edict would say, several times I sought to learn what was taking place in the crater. Dynamite surely enough thought I as they resented disturbance when in the enjoyment of the feast I had been instrumental in providing them. It was several days before I began to forget my experience on one of these occasions, when I received sensible proof that the order of nature is sometimes reversed, and the females carry stinging rapiers around with them. These two pests—the beetle and hornet—must be dealt with individually, in the orchard. And no one needs advice as to whether he should carry about with him a battle-axe or bludgeon, if fowl and ordinary care in the destruction of larvæ, &c., do not prevent the ruinous production of the pests.

But I did not finish about the effects of the excessive rains. In the lower parts of my orchard where water was most likely to stand, the leaves and some of the fruit on several of the trees were spotted with an apparently fungus yellow growth. The leaves contained many spots, while the fruit usually had only one or two. But these one or two gradually grew from the merest discoloration observable by the eye, until the whole apple was converted into a spongy, fermenting mass. This tiny discoloration of the skin, as if it had been stung by an insect, was the first indication observable that all was not right with the fruit. If left on the tree, the spot in any case did not grow to any size before the apple fell, and soon rotted thereafter. Learning this we plucked all thus affected and cooked them, for only the grown or nearly full-grown apples were thus affected, and these were fall or early winter apples. However, it probably was the location and not the character of the apple that must bear the blame for this disease, for similar apples in better drained parts of the orchard were less, if at all, affected. I have seen it stated that if these colored and slightly swollen spots upon the leaves are opened they will be found to contain myriads of infusoria. Having no microscope I

could not test the question. Another statement was that the order of nature was reversed there in some mysterious way—the leaves and green fruit ordinarily giving out oxygen and absorbing carbonic acid from the atmosphere, in this diseased condition absorbed oxygen and gave out carbonic acid, like ripe fruit. But this question does not affect us practically.

A friend when looking at my trees and hearing the opinion that excess of rain caused the dropping and opening of apples and some other fruits, asked me if I was sure of my ground. Well, it may now be said with due humility, in reply, that I am not at all as dogmatic about such matters as I am when my friend Dr. S——prescribes ipecacuanha instead of Enos' Fruit Salts for me.

But this indiscriminate falling or opening of several different kinds of fruit never occurred in my Korean orchard before. This peculiarity came with the exceptional amount of rain. Moreover, after a very heavy rain of two or three days, only such apples as were nearly ripe were affected so far as bursting open is concerned—fall and winter apples of slower growth not being affected at all in that way, altho later, as we have seen, began to rot and drop off. Apples (wind-falls), will as we all know, drop off prematurely in windy weather and during drouth.

But the apples this year were not subject to either of these conditions. On the contrary, the fall atmosphere was unusually quiet, and water was given without stipulated price, the spirits controlling such matters in this land of superstitions, responding generously to the appeals and offerings of the delegated official during the June drouth. After a heavy rain there generally remained upon the trees some apples not far enough advanced towards maturity to break open. We were always hoping that they would ripen before another rain came. Some, indeed many of them did. But, if not, the next rain was sure to have the effect of bursting those approaching maturity. And this was also observed with the apricots which were ripening about the same time. In fact, in the case of the apricots, when an extremely heavy rain came and opened some of them, if another heavy rain did not very soon occur, the fissure in the skin seemingly healed and the fruit ripened as if nothing unusual had overtaken it, thus showing a natural resistance to the unusual conditions. This was also sometimes the case with apples when the fissure was slight but the apples generally suffered more from the mishap than the apricots did.

There are two other important matters, especially, which it may be well to talk about to our good readers, altho some of them may, as well as myself, have been making observations which during the past year have in my mind chrystalized into maxims.

The borer and the aphid have extravagant appetites and are ambitious in their climbing propensities—preying upon the more tender branches which shoot out from year to year on the upper tree. In a young tree the borer found succulent food from the ground up. Now when it has reached four or five years of age and has with care escaped the great danger of destruction from a borer tunnelling thro its body, it has little further danger to encounter in that respect, especially if some additional care be bestowed by working around the base of the tree and putting ashes of coal and its kindling-wood there in the late fall. But there still is danger, tho of a different character and less troublesome. The mother beetle lays her eggs during June in the crotches of the upper limbs.

You may have noticed the grub's entrance of a limb—the first hole it makes is just above a crotch. It does not descend—the gormand has inherited more discrimination—it delves into the tenderest shoots large enough to admit its telescoping joints, growing as it gnaws its way along until the limb becomes too small for the expanding body, too confining for its liberty-loving self. It retraces its path, and if the season is not too far advanced the borer similarly damages the other limb springing from the crotch. In any case, before frosty weather overtakes it, it closes the upper hole, seemingly for security, and descends to hibernate where it is protected by thicker wood and bark. The older the tree gets, seemingly the higher are the crotches where the eggs are laid and the less danger is there that the body of the tree or its large limbs will be attacked. A little care will now protect the tree from further similar damage. When the borer is ascending in the spring or early autumn, it is quite impracticable to reach it with kerosene, tobacco or carbolic acid. But in the fall when it has begun to descend, this treatment, after finding the uppermost hole, may be adopted with advantage, if one prefers this method. My own experience, however, directs to the knife and amputation.

The other of the pests—the aphid—I have specially experimented with on two or three trees. There is abundant experience teaching the necessity of feeding the trees well, for they need vigor as do animals, to resist disease, and insect attack it may be said, for disease in all nature perhaps is mostly caused by insects or germ pests. But even the healthiest in appearance sometimes suffer under certain conditions as when germ-producing stable manure is used too exclusively as a fertilizer. Very little about this insect, besides what has already appeared in this magazine, need be stated, for it is not so destructive of vitality in the tree as the borer. But it has as discriminating a taste

and attacks only the leaves of the new shoots on the young limbs. Two or three of my trees were specially attacked about three years ago.

Not getting rid of the insect by the use of ordinary washes, after repeated rough applications (lacking a sprayer), the affected limbs were cut off and burned. No sooner did new shoots spring out, the same year or the next, than they were attacked more voraciously than those cut away had been. Neither of these trees has borne any fruit, or bloom for that matter, during these three years, for every year the same course was pursued towards them, to determine the best course to pursue in the future, with the result that they were more furiously attacked after each successive amputation. The conclusion reached me finally as I had divined it would, that we had simply (in both senses) been cutting away branches which under the ordinary provisions of nature and with a little more care would soon have grown vigorous and beyond the attacks of the predatory insect, to be supplanted by new and tender shoots and leaves specially suited if not adapted to the palate of that voracious feeder. Since I quit purveying for these insects, prospects have appeared for fruit on these trees the coming year. There is an important lesson conveyed in these facts.

The pear is another fruit which suffered from excessive rainfall, and especially where there was not good drainage, both surface and underground. Altho the leaves showed very little if any such injury as did the apple leaves the fruit was injured by very yellow spots similar to those upon the apple. Even some young pears were thus affected but the growth of the diseased portion seemed to be slower than that upon the other fruit; eventually, however, causing the pears to fall and to rot instead of to ripen. This disease showed itself more or less upon three trees. The one that suffered most is situated upon level ground where there is but little surface or underground drainage.

There was but little "set" of fruit on this tree and only a small fraction of that little remained on the tree to ripen.

The next severe sufferer is under and close to a terrace whose drainage it received besides its own share of the direct downpour of rain. Early in the season it had a beautiful set of fruit; but perhaps two thirds of it was destroyed by this disease and the hornet. The other of the three trees, with better surface drainage than the other two, suffered less from disease. Three other bearing trees, more favorably situated, exhibited no signs of that disease, altho there was an unusual falling of unripe fruit. As more than the usual amount of fruit was left upon these three trees in the spring, they may have been overtaxed,

yet I am inclined to ascribe the falling mostly to excessive amount of water in the soil. It may be of interest to have the fact mentioned that the three trees which escaped the yellows were Bartlett, while two of the three affected ones were not. The ripening pears, like the apple, suffered from the attack of the hornet tho not from the borer. I observed on these trees signs of no other preying insect or disease, excepting a few aphids upon one tree, which a nest of red ants at the base of the tree soon destroyed—at least what a drenching of soap-suds left of them—withstanding it is said that the ant milks them for the sweets they contain. This wonderfully interesting and intelligent insect seems to treat the aphides as man treats the orange. I had almost forgotten that a few pears were pierced by the codling-moth, causing their premature falling. This had not happened before. If memory does not fail me, I am right in saying that no other of the surrounding fruit suffered this year from that insect, altho the apple in some places seems to be its favorite fruit. The chickens may have destroyed many of them. May it also be said, in this out-of-the-way place, that the mischief-loving magpies did not trouble any fruit this year as they did the late apples last year.

Peaches also suffered from excess of rain. They, and the nectarines, later in maturing than the apricot, suffered extremely from the yellows (may the disease be called?), the leaves coloring, curling, and thickening, retarding the growth of all fruit on the same limb. A very young tree which, unattacked by disease or insects, had the year before borne quite a number of fruit, lost all of its half grown fruit this year, by withering, rather by shrinking and falling, altho it suffered comparatively little from the insects which took possession of other trees of that species. Thus, the aphides, coming as they do in myriads, notwithstanding tobacco and lime, have been the *yang-bans* of the peach orchard in the Kingdom of Korea.

Let us hope the Empire of Daihan may be more fortunate—may be more than a name and have a panacea for evils of every kind. Any resident may satisfy himself, if he will only observe when the harvest of leaves and fruit is approaching, what myriads of ravenous animal life, rush frantically around up and down, remorselessly climbing over each other to get at the harvest, destroying everything within reach, *yang-ban*-like, without care of the morrow. It is not certain that the later rains were not in a measure a benefit to trees which had suffered the ravages of this pest for three weeks, for some fruit whose healthy growth had consequently ceased, began as the insect disappeared, to renew their growth. However, the matured peaches were not

so good as they would have been with a steady growth especially as every peach but one had been pierced by the curculio. But this one, a late Crawford, satisfied me that the freestone as well as the cling, grown successfully the year before, will do well here if the trees can be depopulated by the use of Bordeaux mixture or other insecticide. Apricot-trees were not so seriously attacked by the aphid as some peach-trees, both foreign and native, and therefore growing right along, suffered only, as already said, severely by the bursting of the skin, which the peaches escaped doubtlessly because they had ceased to grow when the ravages of the insect were so severe.

The basket-worm, a caterpillar, was another parasite upon the apricot trees, devouring the leaves. They had done much damage before they were discovered, when we prescribed the torments of sulphur burned under their noses and quieted them for the season at least. A little later, however, a full-bearing plum tree was similarly attacked and successfully doctored in a similar manner. An occasional plum was also bursted open, altho the tree is upon well-drained ground. But the fruit was free from the attacks of curculio, or codling-moth, and wasps.

Cherries on well drained ground entirely escaped disease and insect (even bird) attacks.

Grapes, a delicious fruit for so many people, I fain would not have to write that they especially, altho eighty per cent of their composition is water, are, like the water-melon, fond of plenty of breathing-spell between drinks.

It is pertinent to say I once put in one hundred and fifty acres of an arid region in corn, and left three men tented upon the field to regulate the irrigation. They by neglect suffered the corn, which is fond of water, to get too much, the consequence being that there were no ears, altho the stalks grew to sixteen and more feet in height, and as fodder saved me my outlay. Even in countries not having so continuous a rainy season as we have here the successful grape grower as in southern Italy, Switzerland, &c., locates his vineyard upon hillsides and slopes, to be sure of proper drainage. I have in mind three places I visited during the bearing season of this year. At two of these were vines growing and spreading magnificently, literally weighed down with fruit half grown, impelled in its early growth by the first rains. So far well. But, unfortunately, the rains continued, and clusters continued to grow and new ones to come, grapes shrank, new ones too late to ripen crowded themselves among the old which fell in quantities to cover the ground. Excess of water few will question was here primarily the cause of the failure to have an abundance of good fruit; but it was

secondarily due to too much growth of wood which could have been prevented by proper pruning. The third place was that of Doctor, whom I have been abusing.

Here a vine was on a gentle slope to the south, and judging from the color, with enough iron in the soil (like that of the southern point of Italy), to keep up a vigorous and healthy growth. Altho this vine was subject to the same rains which drenched the other two, there was upon it, young as it was an abundance of excellent fruit. My own young vines are not so favorably situated as this one, and suffered from the rains. In the most unfavorable locations the leaves colored and were preyed upon by insects, and there was much shrivelled, imperfect and unripe fruit. However, much of the damage was caused by borers, for I dug out seven of these plagues which had ruined several of the principal vines. It seems to be the same borer, with a black-pointed snout, as infests the willow in the orchard. It has the habit of the flat-headed apple-tree borer, of descending in the fall and may generally be found within two or three inches of the lower hole which is filled with saw-dust from its grinders.

About berries it need only be said that they seemed to be successfully grown in nearly all situations, independent of the character of the season, and by nearly everybody, for there was always an interval between rains long enough for some of the short-lived fruit, on rich soil to grow and ripen, even tho others were injured by too much moisture.

I have not thought it necessary to take up space for a description of the condition of native fruits. Only may it be said about the favorite one—the persimmon—that so much of its growth is (like that of the winter apple) after the rainy season, that it does not seem to have been injured by the excessive rain-fall, and may be looked upon, in its deliciousness, as an evolution of peculiar climatic conditions. One very readily understands why the pear, both native and foreign, are grown here so successfully. The composition of the palatable substance of the pear and persimmon, judging from the taste, is probably about the same. And the pear contains nearly ninety-five times as much sugar as free acid—more than any other of the above-named fruits unless it be the persimmon. It is true that grapes, like the Concord, contain nearly double the quantity of sugar that the pear does; but it also contains so much acid that one's palate is not sensible of the real amount of sugar. I mention this because it bears upon the subject of improving the quality of fruit by cultivation. Cultivation increases the quantity of sugar, and diminishes the amount of free acid and insoluble matter in fruit. The better the cultivation, therefore, the

better becomes the pear, for instance. In fact the limitation of comparative acidity and insoluble matters improves the tastes of all fruits.

Notwithstanding the excessive rain-fall and insect ravages, the quality, *except as to keeping*, of most of the fruit was not below the average of other years; and the quantity, especially of apricots and summer apples, not long subject to the injurious effects of rain, even of pears, was much above the average. The "Ben Davis" and "King" apples were exceptionally large this year, many weighing nearly a pound.

Mr. Appenzeller would, perhaps, somewhat modify the conclusions from this article for the city generally, were he to kindly add a few words about his own experience and that of his immediate neighbors with fruits.

WM. McE. Dye.

THINGS IN GENERAL.

COUNTRY NOTES:—

IN the southeastern part of Kyeng kui province, west of the road from Ichon to Chong-ju sa chang, is a mountain standing somewhat off by itself. It is conical in shape, surmounted by a rugged, rocky peak which leans very much towards the south. The shape of the mountain and the inclination of the peak make it look like a Korean with his face towards the south. This led in ancient times to its being called the Traitor Mountain. All other mountains, it was said, face Seoul. This one turns his back on the royal city. So when a traitor had been executed and his mutilated body had been circulated around the eight provinces together with the proclamation of his crime the head was brought to this mountain and thrown away there. At least those in charge collected their wages and wine money for so disposing of the body. Near this mountain are several smaller ones said to resemble a constable and his assistants who presumably aid to catch the traitor.

On these journeys around the provinces, the hirings in charge of the body could not resist the temptation to "make hay while the sun shone." For instance, they would arrive at a market-place, hunt up the salt merchant's shop and inform the proprietor that as they were commissioned to carry this head around the provinces, and as the head was about to spoil, he would have to supply enough salt to salt it down. The merchant would persuade them that the head would keep till they reached the next salt merchant, who lived just around the corner or over the hill, using that kind of jingling persuasion to which Korean government servants are reported to be very susceptible.

Then they turned their attention to find the carpenter's shop and told the proprietor that they needed a box in which to carry the head. He replied in the same brazen-tongued language and they passed on to the seller of cotton goods and demanded some cotton cloth in which to wrap the head; and again yielded to the same artful persuasion.

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Like all oppressed people the Koreans enjoy a story in which their oppressors figure as the conquered. One of their stories is as follows. A yang-ban was walking thro the village and as he passed some men, who were eating in front of their houses, one of them greeted his highness with, "Have you dined?" His highness replying? "No," the plebeian said good naturedly, tho perhaps with a little too much familiarity, "Then come and eat with us." His highness with becoming indignation replied, "This fellow! Do you ask a yang-ban to eat with a low fellow like you? Bind him and give him ten strokes."

Later on, hard times came to the yang-ban and he wandered thro the village on an empty stomach, and with no prospect of filling it. Perhaps not wholly accidentally he came across a group of men eating by the roadside. One of them politely asked, "Have you eaten?" "No," he replied, and an awkward silence followed. Then his highness with his old-time dignity administered the proper censure; "This fellow! why don't you invite me to eat?" "I was afraid to invite such a high yang-ban to eat with such a low fellow." But his highness did not hear the reply—perhaps he was thinking of something else, for he approached a little nearer the table looking with longing eyes at their contents. "What are you eating?" he asked. "Large-grained barley." "Is that so? if it had been small grained-barley I should have refused, but as it is large grained, I'll take some." And he sat down, a man among men.

* * * * *

In the hill below the four government store-houses from which Chong-ju sa chang gets its name, is a large grave-mound somewhat flattened by great age. It lies in a square surrounded—all but a small gateway—by a wall of earth also showing great age. There is a pleasant simplicity about the grave, an absence of images and sacrificial tables that, along with the walled square, mark the grave as peculiar. It is said to belong to the old Song-do times and is the grave of the ancestor of the Min family. The Koreans say it is famous for fortunate situation as is proven by the prosperity of that family.

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The Koreans from close and constant observations know a few facts about the natural history of certain insects, which facts do not appear in the books treating on those subjects.

As I arose one morning from the superheated floor, if you can so speak of a floor that is heated from below, I asked half aloud and half to myself, "Was it fleas or bedbugs?" Then lifting up my cotton mattress, I looked under it and said in the same dreamy way: "It must have been fleas for if it had been

bedbugs there would be some under here." Whereat my Korean companion in misery laughed at my ignorance and said; "Why no! bedbugs always run away when they hear the cock crow in the morning!"

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One often sees remains of Buddhist monasteries here and there over the country and he is apt to think it a sign of the decay of Buddhism. He may be right, but the Koreans have another explanation. They say the priests have to move their monasteries every once in a while. They may not kill the insects. They can carry them out into the woods near by and lose them, but like lost cats they may come home again, and anyhow the woods in time become full of them and the monastery must be moved. There is that oft-told story about the monastery that was moved 500 years ago and where, the Koreans affirm, if you turn up a stone anywhere on the mountain side you will find bedbugs.

* * * * *

The dutiful son in Korea has what he thinks a pleasant way of sharing his filial piety. We might not think it cheerful, but as long as his parents are so pleased and satisfied it must be all right.

As soon as the parents reach the age of sixty years, the son buys and lays away—often in a conspicuous place—the coffins that shall contain their earthly remains. It sometimes makes one feel slightly melancholy—perhaps nervous—to be entertained for the night in a room that contains these coffins. One night we were so located. The coffin was resting on two rafters that extended along the end wall of the room—such as are found in all country houses and are so useful for holding the household clothing and for bumping your head. The ends of these rafters extended thro the wall and projected a foot or two under the eaves on the courtyard side. On these ends the chickens roosted. There would be nothing about these innocent facts to make one nervous, but the chickens did not sleep well. They turned over frequently and every time their toe-nails scratched the rafters the coffin, acting as a sounding-board, sent out sounds such as ghost stories say dead men make when they turn in their coffins.

A Korean stood the sound as long as he could and then got up and investigated the coffin, but the host assured us that it was the chickens turning over. This assurance, however, did not cure the insomnia of his chickens nor the consequent insomnia of his guests, till the sun rose and the crowing of roosters, the stamping and neighing of horses, the squealing of pigs, the quacking of ducks, the crying of babies, the barking of dogs, and other noises human and inhuman poured in from the courtyard, drowned the

noises of the chickens over turning rafters and lulled us to a morning nap.—REV. F. S. MILLER.

MISSIONARY HARDSHIPS:—

I am very often asked, "What about missionary hardships?" and in my long journeys, and in the 145 mission stations that I have visited in the last eight years, I have seen much of them; and I think that there are no missionaries who would not agree with me, that these hardships to which people refer and of which they dream at home have very little effect upon them. They have good houses—on the whole—good food, suitable clothing, and—best of all—regular mails. These things dwelt upon are nothing, and they would tell you they are nothing if they were asked. But it appears to me that there are most grievous deprivations attending missionary work which affect the spiritual life, and which must—unless they are battled with—lead to a depreciation of that life, as time goes on.

Then there are positive dangers, and on those I would touch very lightly. There is the danger of "grooviness" in work and in spirit. Then there is the natural temptation to envy the success given to the methods and work of others, and this oftentimes makes the heart and spirit sink. Then there is the feeling of having entirely sounded the mental and spiritual possibilities of the daily associates, and there is a staleness in daily associations which comes to be felt, when, perhaps, the associates for the year round number only two or three people. Then there is the deadening influence of the surroundings, which I have heard spoken of by many missionaries, and by none more than by the excellent Moravian missionaries in western Tibet.

Then there are things which are different to their expectations. We often heard—but not so much, I believe, as formerly—of the craving of the heathen for God, of the heathen flying as the doves to their windows to hear that gospel which is for the healing of the nations. It is really no such thing at all. The craving of the oriental mind is for money, for the things of this earth, and not for God. The longing which is represented to exist has, I believe, no existence at all. The constant tendency to criticise small things in those living about you, and the frequent feeling that you are yourself the subject of unfavorable criticism from those about you—these things sound, I suppose, very small; but

they make up the sum of what we may call the private life of missionaries in heathen lands, and they make up an amount of trial to which no physical hardships would bear the slightest comparison.

And I would say that these things press specially heavily upon women missionaries, because, if a man feels that there is friction, and that his associates are not perhaps treating him quite as they ought, he can go on an itinerating journey, or he can take a long walk, or perhaps even a good gallop, and the breezes blow it all away—and he wonders at himself for having thought this, that, and the other thing. But with a woman the case is different. Perhaps the naturally greater sensitiveness of a woman helps to make small things thought more of, and observations which have had no personal meaning often come to be treated as if they were actually personal. Then, by the custom of all oriental countries, a woman is deprived of these outlets which do so much to make life possible for a man. She is shut up within the courtyard, or goes out only in a closed chair. And so the thing grows and grows, till a remark which may not have had any meaning at all comes to embitter her life—till some fortunate breeze blows it away. And there are many other things on which I must not dwell. But I would ask the earnest and continued prayers of every one in this large assemblage for these, which are the real hardships and trials of the missionary. I have left one trial till the last, and that is the greatest of all, as I have been told by many missionaries of very many of the churches. When I have asked them what the greatest trial of missionary life is, they have told me that it is the falling away of persons whom they believed to be converted, and whom they had trusted as fellow-Christians. —MRS. BISHOP.

[We have to thank Mrs. Bishop for these timely words which seem to us to represent faithfully the real hardships and difficulties with which missionaries have to contend.—ED. K. R.]

monarch did not disdain to accept of its hospitalities whenever his journeys brought him within reach of her borders. Now, however, travellers study to avoid it as a village too meanly kept to have the care of any one's comfort. But as all villages in Korea are nomadic, it is simply an indication that in a short time, a few centuries at least, this particular one will pull up stakes and wander to a better locality. My host and friend of previous visits met me with a hearty welcome at his inn door. He is a man of few words. That, we are told, is an evidence of deep thought and a cause for admiration. At least, I was not displeased that his questions and solicitude for my comfort were soon over. One point of attachment between my host and me is our familiarity. He beamed upon me pleasantly a few times, then lay down to rest his head unevenly balanced on a wooden pillow and was fast asleep.

I was born with a sense of individual rights which I fear the Koreans do not appreciate. I don't like to have them feel themselves abused if they don't know all my business; and my food tastes sweeter if it has not the flavor of their hands. My host seems to think that my peculiar taste in the matter is of no particular concern and when once he accidentally spilled the kerosene from his lamp in my supper he merely remarked that it had gone in. But now as he lay with his head on the wooden pillow his face offered a pleasant subject for reflection and compensated for discomforts from curious strangers.

It is said that unconscious moments reveal a man's greatness. If it is in proportion to the depth of that unconsciousness, my host must be a Socrates. Tho, I sometimes fear, he never comes wholly out of his present state. He presently awoke. I asked for some Christian books which I had left with him on a previous visit. I had been pleased to hear him say he had studied them carefully. "O yes, he would get them." He thrust his arm to the elbow into a dust-choked box which was hanging from the ceiling.

The room and our throats were filled with its contents but he could find no books. I felt a nervous dread of looking around the room to find them pasted on the wall. It is to be regretted that the paper of Christian literature serves such good protection from the cold. I am sure my host can read, but why did he paste those leaves wrong side up? He has a somewhat humorous face, but I would never give him credit of inventing anything ridiculous, much less of suggesting the acrobatic feat necessary to read those leaves. I concluded that he, like one of more ancient date, was an honorable man and according to his word had studied.

My meditation on Korean veracity was interrupted by my host fishing from beneath a pile of bean balls a half-completed

present offer of the Christian faith the only voice thro which God had spoken for three thousand years; or did that monitor, conscience, the possession of every man's heart, speak louder to them than to us who are called a more favoured people? I was sorry to disturb my host by entering the room late; he scrambled from the floor and hastily pulled his coat over his bare back. I tried to make amends for intruding upon his rest, by a short lecture on praying before he went to sleep. He said he would faithfully follow my suggestions and with a polite halt self-deprecatory motion laid his head again on the wooden block, his feet stretched under my cot and was fast asleep. I lay down by the side of the bean balls and for purer air turned my face in the direction of my host, and began watching the candle light play over his round features. I set to wondering when he would begin to pray. He may have thought that there was no fair dulcinea to release on his own account.

I don't think my host could be very wicked, his mind seems to take a course in the direction of the least resistance. I can, however, imagine that under some stress of circumstances he would grow fierce like his native tiler and strike terribly hard. Some time ago his grown-up son had displeased him. He stood in the door. His mild face grew hard and doubly wrinkled. He let forth a volley of words that would have done credit to a labor boss in America. Such an outburst would have remained in the mind of some, an unpleasant companion for many a day, but my host turned into the room, his face alight with benevolence and good will.

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NAW.

EDITORIAL DEPARTMENT.**EIGHTEEN HUNDRED NINETY-SEVEN.**

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During the year, leading members of the Righteous Army "repented" of their past deeds of violence and lawlessness and received "forgiveness;" the memorialist, that somewhat doubtful reflector of a still more doubtful opinion, with mat, table and vermilion paper was a familiar object kneeling on the streets near the Imperial Palace gates; the cabinet changed several times it is true, but no lifeless forms of ex-members were dragged thro the streets of the capital at the chariot wheels of the successors, neither was there any wild scamper for a foreign asylum on the part of the retiring statesmen; we were represented at the Diamond Jubilee, and our roving Minister to Europe visited a few of the several courts to which he was accredited and then "retired," but has not yet returned. We paid off 2,000,000 yen of the Japanese loan and can wipe out the balance without difficulty. The imperial guards have improved so markedly in appearance that we are beginning to be proud of them as we see their serried ranks marching, with erect bearing and steady step, thro the streets—the coolie is developing into the soldier; our street improvements

continued throughout the whole year and at the present rate of progress we shall be ready for horseless carriages in a short time, if our enthusiasm is not chilled or checked. His gracious Majesty yielding to the earnest and repeated petitions and memorials of patrician and plebeian, reluctantly laid aside the royal purple for the imperial yellow; and Great Chosun gave way to Great Han—all as quietly and smoothly as a penny slips out of the small boy's pocket. Her Majesty, the late Queen Min, was buried with all the honors of an Empress, the Emperor himself attending the funeral and superintending the obsequies in person.

The schools had a quiet and as far as we know a profitable year; there was no interference by the Department with the dress and coiffure. Many of the lads wore caps, others helmets, some the regular Korean hat. We believe in young Korea and in the boy in the school. Bright, tractable, polite, apt to learn and regular in attendance—give him a chance and he will grow up and be a man. He is thirsting for knowledge, and, in some instances of which we know, heroic efforts are put forth and splendid sacrifices are made to secure an education different from the old—an education such as is required by the times. The Christian schools for girls have already demonstrated that.

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MY HOST.

I left the city on my bicycle for an absence of two weeks among my friends in the country. The great street leading from the West Gate was filled with pedestrians, and with cattle loaded with brush for the market. The patient creatures with their huge burdens came in long lines, and in groups, and by individuals, fit companions for their dull leaders. Drivers and bullocks seemed to look with a feeling of satisfaction to the great city gate beyond which they might lay their heavy burdens down.

The morning was bright and beautiful, but such a sober procession: One would think that the heart of each driver carried a weight equal to that on the bullock's back, and that a smile had never crossed their heavy features; but neither drivers nor bullocks had ever seen a bicycle. I took one side of the street deeming that to be my share. As my wheel glided toward that rank of bullocks they stopped dead still, their feet braced. For a moment, they fixed on me an amazed stare, then, with a loud snort, plunged right and left, out across the rough fields with their drivers clinging desperately to the tethers. Such a multitude, such confusion, such a wild, ridiculous race. The people broke forth in shouts of laughter that became uproarious as the confusion increased. I asked a group of women what was the matter. One holding her sides, to contain her mirth, gasped, "O those bulls!" The drivers when they were able to control their bullocks seemed to enjoy the scene most of all. I felt sorry for the discomforted drivers, but the scene of mirth which I had unwittingly caused remained in my mind a pleasant companion throughout the long ride of the day.

The wheel in the country may sometimes be a discomfort to the natives, but to the rider it is an unqualified success and source of enjoyment. You may choose your companions, or travel alone; you leave the air polluted inns of your night's sojourn, you mount the wheel; the crowds divide right and left; their parting salutation is already heard from a distance; the frosty air rushes past you; the blood mounts to your brain bringing a consciousness that you are a man for "a" that."

This particular morning my destination was a village in the south of the province—a village that had long since lost its social and commercial importance in the prefecture; but in the time of Kija, I am told, its influence was far-reaching, and that

monarch did not disdain to accept of its hospitalities whenever his journeys brought him within reach of her borders. Now, however, travellers study to avoid it as a village too meanly kept to have the care of any one's comfort. But as all villages in Korea are nomadic, it is simply an indication that in a short time, a few centuries at least, this particular one will pull up stakes and wander to a better locality. My host and friend of previous visits met me with a hearty welcome at his inn door. He is a man of few words. That, we are told, is an evidence of deep thought and a cause for admiration. At least, I was not displeased that his questions and solicitude for my comfort were soon over. One point of attachment between my host and me is our familiarity. He beamed upon me pleasantly a few times, then lay down to rest his head unevenly balanced on a wooden pillow and was fast asleep.

I was born with a sense of individual rights which I fear the Koreans do not appreciate. I don't like to have them feel themselves abused if they don't know all my business; and my food tastes sweeter if it has not the flavor of their hands. My host seems to think that my peculiar taste in the matter is of no particular concern and when once he accidentally spilled the kerosene from his lamp in my supper he merely remarked that it had gone in. But now as he lay with his head on the wooden pillow his face offered a pleasant subject for reflection and compensated for discomforts from curious strangers.

It is said that unconscious moments reveal a man's greatness. If it is in proportion to the depth of that unconsciousness, my host must be a Socrates. Tho, I sometimes fear, he never comes wholly out of his present state. He presently awoke. I asked for some Christian books which I had left with him on a previous visit. I had been pleased to hear him say he had studied them carefully. "O yes, he would get them." He thrust his arm to the elbow into a dust-choked box which was hanging from the ceiling.

The room and our throats were filled with its contents but he could find no books. I felt a nervous dread of looking around the room to find them pasted on the wall. It is to be regretted that the paper of Christian literature serves such good protection from the cold. I am sure my host can read, but why did he paste those leaves wrong side up? He has a somewhat humorous face, but I would never give him credit of inventing anything ridiculous, much less of suggesting the acrobatic feat necessary to read those leaves. I concluded that he, like one of more ancient date, was an honorable man and according to his word had studied.

My meditation on Korean veracity was interrupted by my host fishing from beneath a pile of bean balls a half-completed

bag. I noticed as he did so, he cast a fond glance towards those beans with which he intends to make a liquid to cheer his honest soul. I recognized the bag as one I had seen quite well on the way towards completion some months ago. He explained with an air of pleased confidence that he did that work at odd moments, that when done it would be about two and a half feet long, and might take two years to finish. The varying shades of dirt running in lines around the bag convinced me of his patient toil and over-burdened life. The purchaser of such a money bag, he said must always secure a receipt for the amount paid or he might be arrested by an official on the charge of having stolen it from a neighbor for the sake of its contents. I suggested that he might have trouble from the same source in the future, as he was the manufacturer and could have no receipt. He looked grave for a moment, but evidently did not believe in borrowing trouble, but sat down and with great vigor commenced to "improve a few spare moments." I looked for a speedy transformation in that bag. He took just thirteen stitches, groped around for his wooden pillow and was again fast asleep.

My host being an old man, I have asked him about his folk-lore and native heroes, but he assures me that the face of time as far as his sixty-four years have taught him, has had no change; all things have been the same as they now are, tho on further reflection he felt sure that houses occupied at the time of his boyhood had fallen into decay and had been replaced by others; and that there had perhaps been a few bright minds in his village, whose lamps had gone out. Here he paused as if wondering where they had gone, opened his mouth once or twice, closed it and looked sleepy as if it were a natural thing to do after being left in such darkness. I could never understand the mental process thro which my host reasons. I am quite sure he is ready to part with any thing he has for my benefit and would protest at the thought of receiving compensation. Yet he added to my bill also that of a crowd who had followed me from a neighboring village. He protested when I told him I was able to pay for my fire. Yet in the change of silver took advantage of twenty cash.

The evening after my arrival I held a service in a room eight by twelve feet. The service lasted two hours and before returning to my inn for the night I was glad to take a walk across the hillside to drink in nature's pure air. The crisp frozen grass crackled under my feet. The moon was as bright as an eastern moon alone can be. The reign of almost oppressive silence made me feel that the village at my feet was a dark shadow that had crept out of the great silent past. Was the

present offer of the Christian faith the only voice thro which God had spoken for three thousand years; or did that monitor, conscience, the possession of every man's heart, speak louder to them than to us who are called a more favoured people? I was sorry to disturb my host by entering the room late; he scrambled from the floor and hastily pulled his coat over his bare back. I tried to make amends for intruding upon his rest, by a short lecture on praying before he went to sleep. He said he would faithfully follow my suggestions and with a polite half self-deprecatory motion laid his head again on the wooden block, his feet stretched under my cot and was fast asleep. I lay down by the side of the bean balls and for purer air turned my face in the direction of my host, and began watching the candle light play over his round features. I set to wondering when he would begin to pray. He may have thought that there was no fair dulcinea to release on his own account.

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country of our adoption, note the progress already made amid most untoward circumstances, our courage revives and confidence is restored. There is hope for Korea. She is in a transition state. Time is needed. The editor of the *North China Herald*, in a kindly notice of our November number, when commenting on the article, "A Week between Seoul and Song-do" says quite truly, "What a pleasant country Korea, with all its enforced poverty—poverty which is entirely due to its atrocious misgovernment—seems to be and what a promising field it offers for the introduction of western civilization, is well shown in this account. The more one reads of the non-official Koreans, the more he likes and pities them."

The population of Korea.—Two important facts concerning Korea, that of the numerical strength of the people, and that concerning the territorial area of the empire, have been in a state of indefiniteness exasperating to the average writer, and tho the recent census returns are now at hand we are sorry to say, still remain unsatisfactory. The idea of the census has not been unknown to Korea. Under the old regime the *Ho-bu* or Department of Finance compiled every three years an enumeration of houses and the number of their male and female occupants. The *Pyōng-bu* or Department of war also preserved lists supposed to give the actual numbers of males available for military duty. Had an honest attempt been made to prepare these lists no doubt would exist in the matter, but it is notorious that the facts set forth in them have been absolutely unreliable. In making these lists the government depended upon the returns made by the local prefects, and these in their turn had them made up from the local records at prefectural *yamuns* in which the people are registered for supervisory and revenue purposes. The *ajōn* or local clerks who compile these records are a hereditary class and are notorious for being unscrupulous. They have always falsified these returns, reducing them greatly below the actual figures in order to increase their own gains. That is, as the central government based its levies made on the provinces on these figures the hope of these gentry was that the amounts for which they would be held responsible would be greatly diminished by reducing the returns, while they would be free to collect the full amount of the tax from the people and pocket the difference themselves. To them, public office was a public opportunity to make a public raid on the public in general. It has therefore passed into common belief that the census returns are always one third of the actual number enumerated, and it is on this basis that it is declared that to raise the yen 5,000,000,

which finds its way into the treasury of the central government, yen 15,000 000 are actually collected from the people.

Under the old regime the approximate estimates of the population made by foreigners ranged from 5,000,000 to 28,000,000, the best authorities striking an average of from 12,000,000 to 16,000,000.

One of the early measures of the reform government was to secure an accurate enumeration of the people, and this work was undertaken by the Home Department. We are indebted to our contemporary *The Independent* for the returns. In passing we would note that the ancient division of the country was into eight provinces, but in 1895 the realm was distributed first into twenty-three and later into thirteen provinces, which is the present status. The facts of this census are confined to an enumeration of the number of houses and of persons male and female occupying them, nothing appearing concerning area and productions, occupations of the people, illiteracy and the many other items which render the census of a western nation so valuable. In explanation of the following table we would say that the suffix *do* is the common designation employed by the Koreans to indicate a province, in contradistinction to a *kun* or prefecture.

NAME	No. Prefets	Males	Females	Total	Houses	Aver. per h.
Seoul (city)...		115,447	104,368	219,815	45,350	4+
Kyeng ki-do ...	28	352,863	291,367	644,230	167,230	3+
N. Chung chong-do	17	147,330	132,372	279,702	72,313	3+
S. " "	37	215,058	171,869	386,927	114,793	3+
N. Chulla-do.....	36	189,780	150,342	340,122	97,815	3+
S. " "	33	199,791	166,299	366,090	104,918	3+
N. Kyeng sang-do...	41	306,854	242,959	549,813	149,952	3+
S. " "	30	261,499	199,533	461,032	126,972	3+
Whang hai-do ...	24	184,456	151,059	335,515	93,550	3+
S. Pyeng an-do....	23	198,331	168,910	367,241	96,406	3+
N. " "	21	198,987	158,205	357,192	86,888	4+
Kang won-do ...	26	142,203	111,897	254,100	75,853	3+
S. Ham kyöng-do ...	14	208,068	177,384	385,452	59,074	6+
N. " "	10	148,900	101,897	250,797	41,187	6+
Total.....	{ 3	2,86	2,32	5,19	1,33	
	{ 40	9,767	8,481	18,248	2,501	2+

A number of interesting facts concerning Korea are suggested by this table. The realm now contains 340 prefectures, the province of north Kyöng sang having the largest number—forty-one. The largest single jurisdiction is that of the metropolitan province, whose governor has a population of 644,230 to rule.

The most populous section appears to be that of the southeastern end of the peninsula, where the provinces of north and south Kyōng sang report a total of houses 276,924 and persons 1,010,848. The most prolific people appear to be those of the north, northern Pyeng an reporting an average of persons 4+ to each house and in the two Ham Kyōng provinces the average is persons 6+. The general average throughout the country is persons 3+ to each house, but on this point we shall speak later. A most significant fact is that the males exceed the number of females by 541,286. If this is so, then Korea is an exception to the general rule throughout the world, which is that the females exceed in number the males. We doubt, however, if the census shows the actual facts. The seclusion of females, the difficulty of verifying returns, and the fact that the law regards women as standing in an exceptional attitude toward it, renders it quite possible that the returns should be incomplete in this item.

Thus far we have treated these returns as reliable, but it is with regret that we have to state that the census is absolutely unreliable, and its returns regarded as absurd. *The Independent* says:

The figures are absolutely unreliable, but as it is the first census the government has ever attempted to take according to foreign methods, it will be of some interest in the future to compare the actual number which may be ascertained before many years, with this first census. An official of the Department states that the figures only represent one third of the actual number for the reason that these new figures are one third less than those of the imperfectly taken census of 300 years ago.

The truth of this is apparent from the results which exhibit the average number of persons to each house. With the exception of Seoul (4+ persons) and the three northern provinces above alluded to, the average, according to these returns, is only persons 3+ in each house and one familiar with the interior of Korea must look with suspicion on returns which yield such an average. Heretofore the average has been placed at from 6 to 10 persons, tho an interesting experiment, in which the average in ten houses in each of five widely separated sections in Korea was taken, yields persons 5+. The point we have made against the returns of the number of females is further emphasized, for multiplying by three we are asked to believe that in a population of 15,514,034 the males exceed the females by 1,623,758, a disparity of over ten per cent.

In conclusion we are still compelled to confine ourselves to an approximation of the population and would place it at 17,000,000, which we obtain by multiplying the returns made by

three, and adding this disparity between males and females, which we do not think exists.

In all the Churches.—The year 1897 has been the best year in the history of Christian Missions in Korea. It has been so because more souls have been made free from sin, more homes redeemed from heathenism and sorrow, more hearts filled with the joy of a new and better life than any other year in the history of missions. Unaffected by the course of political events, from which the Korean church holds itself studiously aloof, the church steadily progressed under the influence of the momentum of past success—a momentum which has been greatly augmented during the past year. Statistics will fail to convey a true idea of the work done. It is safe to say, however, that the Christian church has doubled its members in the past year. The Protestant Missions have under their care fully 5,000 converts which number, when augmented by the 25,000 members of the Roman Catholic church, makes a total professing Christian population of 30,000, or approximately one five hundred and fortieth part of the population. There still remains a vast amount of work to do before Korea may take her place as a member of the commonwealth of Christian nations.

There is no more beautiful sight in any land than that of a Christian home. In Korea there are twice as many as there were last year; homes where morning and evening father and mother gather children and servants about the family altar to offer to the God of nations homage and prayer in the name of His Son; homes where the *Sōng-ju*, *Tō-ju*, *Kōl-ip* and *Chē-sōk*, dread demons of the heathen abodes, have been cast to the moles and the bats, and Christ, and the Bible, and song, and love, and hope and better things have taken their place. We have been in and out of these homes and have found them clean and neat and tidy. Wife-beating, a universal practice in Korean homes has been banished. One wife told in a prayer-meeting of the changed behavior of her husband toward her. "No more drunkenness and hard, unkind words and low, vile talk. We eat at the same table, at the same time and out of the same dishes." A missionary hastening into the home of one of his flock where death was expected, found the dying one full of a joy unspeakable and the household awaiting with resignation and gladness the entrance of the aged mother into that land where all tears are wiped away and perfect joy reigns eternally. Another missionary went into a home from whence the husband had been carried to prison on a trumped up charge. He found the young wife with her year-old babe lonely and a little sad, but

full of faith and hope that God would right the wrong and restore her husband. And He did in twelve hours. The great judgment and eternity alone will reveal what Christ has done in the homes of Korea in 1897. In one of the interior cities, the Christian church has without foreign help built a school building to accommodate 100 boys.

We know a school where at noon the actions of one of the boys attracted the attention of his teacher and he asked him why he was always in such a haste to get home. "You see," was the answer "we do not have breakfast at our house until nine o'clock, while school begins with chapel at 8:30. So I come without my breakfast and get very hungry by noon." That boy in his zeal to get a Christian education went without his breakfast. Another case came to our notice in a certain city. The Christian school had a good repute, and early in 1897 a bright boy applied for admission stating that he wanted learning and not religion. Recently a friend said to him, "Why do you pass this good school near your own home and go such a distance to a school of the foreign religion?" The boy said, "I do it not only because they give me the best learning, but also the best religion there is on earth." Christian schools are the hope of Korea.

Two thousand years ago, to the sick, the blind, the lame, the lepers, the suffering of every kind, there was no touch like that of Jesus of Nazareth. It will be an underestimate to say that 25,000 Koreans found relief from disease and suffering, in Christian hospitals of Christ, in this country in 1897. Christian medicine appeals probably in a special manner to the Koreans because of a national weakness for medicine in theory and practice. No country of Asia has paid more attention to medicine than Korea. For centuries the peninsula was the fruitful source whence, on the one hand, Japan came for medical knowledge and China for drugs. Christ and Christianity in the character of a physician has special attractions to the Koreans. And where is not this the case?

In a beautiful little village near a seaport there lived a man who had once bought a Christian book. He had often studied its contents but it was meaningless to him. One day a Korean Christian landing at the seaport saw the village a mile away across the valley, and led by an impulse went there, and to the first man he met announced himself a believer in the Jesus truth. This villager was the man with the meaningless book and he received the Christian with great joy, "For," said he, "I have a Jesus book, but that is all I know about it. Come and make it clear to me." That was in August. We are told that there are now ten Christian families in that beautiful village which has not yet been seen even by a foreign missionary.

The fast falling night found a colporteur of the Bible Society in a strange village. He accosted a villager and asked for food and lodging. It was given and when the evening meal was over the neighbors came in to *niagi*, "talk." Among them was a school-teacher who did not think there was "any good thing of out Nazareth," but the earnest words of the colporteur impressed him and he bought a Chinese bible on trust. The next we heard was that the school-teacher and his friends were hard at work weaving mats and sandals to earn money to pay for their bibles and buy more Christian books. In the center of a small town there is a large grave which has been the seat of a spirit shrine for hundreds of years and which gave the town its name shrine-town. But the heads of the village became Christians and led many of the villagers to follow their example and now at that grave where formerly the only symbols of religion were barbecued dog and the wailing chant of the *mudang*—sorceress—we have a Christian chapel and each Sabbath enlightening and uplifting instruction.

Recently a small Christian congregation was organized in the interior and shortly afterwards they forwarded their subscriptions for three copies of a church paper and one copy of *The Independent*.

We append no moral and make no comment to the above but add that a volume might be written of incidents, many of them even more interesting than the above, which have occurred in the churches in 1897.

M. Kir Alexeieff.—In the November number of *THE REPOSITORY* we gave the full text of the agreement entered in between the Russian Representative, M. de Speyer and the Korean Foreign Minister, Cho Pyeng Sik. In the December number we published some comments of the eastern press on the significance of this important and remarkable document.

M. Kir Alexeieff, who by the provisions of this paper is placed in charge of the administration of the finances of this country and Superintendent of Customs, is a gentleman of one of the first families of Russia. He is a native of Tambov, a district in the central part of the empire. He received a thorough military education, and spent three years in the cavalry service with the rank of lieutenant. In 1884 he entered the Finance Department in St. Petersburg, being connected with the customs service. His promotion was rapid, so that in ten years he rose to the highest position of chief in that part of the department. This position he has held for the last four years. He is a Councillor of State of the fifth rank and we understand will during the present year be promoted to the sixth rank. M. Alexeieff retains his relation

with the Finance Department in St. Petersburg and on his card he styles himself, "Agent du Ministère Impérial des Finances de la Russie." He is an expert financier and has had extensive experience in customs affairs. Like all Russian officials of high official position M. Alexeieff speaks several European languages fluently, but is unacquainted with the Asiatic languages. He is in the prime of life and we doubt not will discharge with fidelity the onerous and important duties of the offices in Korea to which his government has appointed him.

M. Alexeieff has with him his private secretary, Mr. Stephen A. Garfield, a young man likewise connected with the Finance Department in St. Petersburg, and detached to assist his chief in Seoul.

Another Weekly Newspaper.—With the new year appeared another weekly newspaper in the capital. The Mutual Friendship Society of Paichai school feeling the need of a closer bond of union between its 200 or more members, decided to publish a small weekly. Thus far every paper published in Korea has had foreign support and supervision, but this one is entirely under native control. The name of the paper is the *Hye-Sung Hoi Hoibo*. It contains four pages and in size and appearance is similar to the *Korean Christian Advocate*. The first page is devoted to the discussion of general and current topics by the editor, then follow domestic and foreign news on the second and third pages and the fourth is devoted to the interests of the society. The staff consists of nine men in which respect it reminds us of departments in the government.

In the third issue of the paper the local reporter under domestic news makes the following observations and reflections:

Back of Paichai is a large locust tree. On it for the last two or three years a magpie has built her nest and reared her young. A few days ago a terrible eagle came and lighted on one of the branches in the tree. The magpie was unequal to the task of getting the large bird away; she set up a series of loud cries, bit in this direction and then in that, putting forth every possible effort to give the alarm and to defend herself. From all directions came other magpies first, then crows and hawks. The magpies pecked the eagle with their beaks and struck it with their wings. The crows sat by waiting developments; the hawks went by and kept a sharp eye on the magpie and on the conflict; the sparrows kept gathering and flitting and chattering in great concern. After all it was the magpies that with united effort dislodged and drove away the eagle. When birds, even, become of one mind they are able to drive away large and voracious eagles.

And again:

On a certain street at the corner was a double house. The house on the west side was in good repair and complete in all respects; the one on the east side was indifferently kept and in bad repair. The owner of the house on the west side said, "I am most unfortunate, my house adjoining

your house is in danger of being damaged. Put money into your house, straighten it up so that I do not have to lose my house." To this the owner of the house on the east side made answer, "What concern of yours is it whether my house tumbles down or not?" The man on the west side said, "The tumbling down of your house while it is no business of mine, nevertheless as your house is built against mine, why does it not become a matter in which I am interested?" Bystanders hearing this argument and having decided the owner on the west side was in the right, the other not having any money himself tried hard borrow some, but as there were none ready to accommodate him, he found himself in a sorry plight.

H. I. H. the Princess Tai Won.—On Saturday, January 8th at 10:30 p.m. Her Imperial Highness the Princess Tai Won, mother of His Imperial Majesty, the Emperor, died at her residence in the north section of Seoul. The imperial lady was ill but a short time and at the time of her death lacked but two months of being eighty years of age. More than sixty years ago her nuptials with the Tai Won Kun were celebrated and their married life covers one of the most interesting and stormy periods in Korean history. She was the mother of four children; the eldest, a daughter, married Cho Pyeng Ko, a former president of the War Office; Hon. Yi Chai Myön, ex-Minister of the Imperial Household, is her second child; the third, His Imperial Majesty, having been adopted by the late Dowager Queen Cho, and is therefore regarded as the son of that lady and H. M. Ik Jong, (A.D. 1832). Her youngest child, a daughter also married into the Cho clan, her husband being Cho Chung Ku.

Her Imperial Highness was a lady of the Min clan, the late empress being her second cousin. The court has gone into mourning for thirteen days. A state funeral will be accorded her and it will occur three months from the time of death. During this period, a number of officials have been commanded by His Majesty to observe the proper rites attending the lying in state of the remains.

The English Fleet at Chemulpo.—The English fleet under Admiral Buller arrived in Chemulpo, December 30th, 1897. It consisted of eight ships. The feeling among the Koreans in consequence rose to a high pitch of excitement. No end of speculation, but there was a general feeling that the presence of the fleet tended to improve political matters rather than to complicate them. This had a quieting effect upon the common people. The interview between the Admiral and the Superintendent of Trade at the office of the latter also perhaps eased up the strain. The Superintendent expressed his pleasure at meeting the Admiral for which he was heartily thanked. There was also some concern manifested on the former's part for the welfare of

the fleet. After this preliminary shuffling, the Admiral was asked how long he expected to honor the port with his presence. "I do not know. All depends on the weather."

In the imperial palace, so Madame Rumor saith, there was great anxiety, even alarm, because of the visitors at the port. The versatile Foreign Minister, however, was equal to the occasion for he explained that it was the "business" of these ships to plow the billowy deep in winter as well as in summer, and that they "happened" to come to Chemulpo. It is also said that he was of the opinion they would leave again. The fleet is here still.

LITERARY DEPARTMENT.

The Life of Rev. William James Hall, M.D. Medical Missionary to the slums of the New York, Pioneer Missionary to Pyeng-yang, Korea. Edited by his wife Rosetta Sherwood Hall, M.D. with an Introduction by Bishop W. F. Mallalieu. Illustrated. New York, Press of Eaton and Mains. 12mo. 421 pages. Price 3 yen. May be ordered of Mrs. Hall, Seoul. Also for sale at the Chong-no book-store, Seoul.

This book came to our table just as we were making up the final form and we do not have space this month to review it. The many friends of Dr. Hall will be glad to secure a copy of this book as it not only presents the life and work of a most devoted man but imparts a great deal of useful information about Korea. The illustrations are excellent.

Herr von Brandt has published a book entitled "Three Years of East Asian Policy—1894 to 1897." The first three chapters of the book deal with the relations between China and Japan from April, 1894, to October, 1896. Chapter four describes the relations of other powers with the combatants in the late war. Other portions of the book deal with "Japan and Russia in Korea," while a chapter headed "Spolia Opima" enumerates the territorial and other advantages gained by England, Russia and France.

OFFICIAL GAZETTE.

On January 4th His Majesty appointed Mr. Yi Chong Ku, Chief of the Civil Law Bureau in the Department of Justice, to the responsible post of Chief Commissioner of Police. Mr. Yi is well known to the foreigners of the capital, and his appointment was immediately regarded as a promise of the enforcement of some of the good laws on the statute books. The first thing he

did was to release thirty prisoners who had been held for several months in the police jails as an accommodation to certain persons who thus secured private vengeance. The Commissioner said the law permits the police to retain prisoners only twenty-four hours. On January 10th instructions were issued calling the attention of the people to the laws against the *mudang* and other forms of Shamanite superstition; against gambling; against befouling the streets with refuse; against long pipes; and against fast driving. It is added significantly, "The department has issued such orders before, but they were not enforced thro various unfortunate causes. But if anyone considers this order in the same manner as the old ones he will soon find that he has made a great mistake. The department will not tolerate any irregularity or favoritism in official acts and enforcement of the city ordinances." On January 11th, the police orderlies, that have been in attendance on the ministers of state, were withdrawn in order to utilize them in the public service. There were police orderlies at the various courts in Seoul but as they were utilized for menial offices the commissioner withdrew them. This action much enraged Mr. Cho Pyeng Sik who, among other portfolios, carries that of the Law Office; so he issued official instructions to the courts to refuse to accept prisoners arrested by the police! This deadlock is a curious one and we suppose has been raised on the principle that the best way to spite your face is to bite off your nose. From these facts it may be inferred that the new Commissioner of Police is in earnest in the matter of the enforcement of the laws.

We append the edict No. 3 on the government of jails and the inmates.

(1) All the jails and prisons are under the supervision of the Home Department. But the immediate control belongs to the Chief Commissioner of Police and the Governor of the provinces. (2) Each judicial district shall have two kinds of jails: One is for those who are accused of certain offenses, but are not yet convicted; the other for those who are convicted. (3) The duties of wardens shall be to superintend their subordinates in the performance of their respective duties and specially to attend to the management of the prisoners so that the latter will not receive unnecessary harsh treatment. The turnkeys and police must inspect the cells day and night so that the cells may be kept in good hygienic condition and prisoners will not be allowed to escape. (4) The judges and their assistants must inspect these jails frequently. (5) The warden must give a receipt to the police officer whenever he receives a prisoner and in case there is more than one for the same offence, they must be confined in separate cells. (6) If a female prisoner desires to bring an infant, it may be placed with her. (7) The warden must make a record of the name, address, and personal history of each prisoner and the person of each must be searched and all weapons must be removed and valuables be taken and kept in the office safe, which will be returned to the owner upon his release. (8) The female prisoners must be kept separate from male, and except on official business, no one is allowed to enter the female cells. (9) The names of all the prisoners and the date of their arrest must be recorded in the office ledger. (10) When sending up prisoners to the courts for trial, the male and female must be sent separately, and, in case precaution is necessary, the prisoner's hands may be tied. (11) Whenever a prisoner is released the warden must report the fact to the court, and no prisoner shall be kept over twenty-four hours after the expiration of his term. (12) In case there is a fire, flood or earthquake, the warden must use his judgement in removing the prisoners to a safe custody. If he cannot find such, the light offenders may be temporarily released. (13) The amount of work which each prisoner is required to perform must be regulated according to the physical and mental condition of the pris-

oner, and it must be approved by the Minister of the Home Department. (14) After serving one hundred days in the prison, the prisoner must be paid the regular wages for the work done, but half of the amount deducted for his expenses. (15) The wages thus saved shall be given to the prisoner upon his release, but in case he should die before the expiration of his term, the money shall go to his nearest relative. If a prisoner escapes, the money thus saved shall be forfeited. (16) The following holidays shall be given the prisoners; first and second of January; anniversary of the foundation of the dynasty; Independence Day; Emperor's birthday; anniversary of the assumption of the imperial title; thirty-first of December, and three days should the prisoner's parents die. (17) The convicted prisoners' clothes and bedding shall be provided by the jail and allowance for a day's meal be eight cents per head. (18) Those prisoners, who are confined in the jail pending their trial, must provide themselves with clothes and food, except bedding. However, if any one is not able to thus provide himself, the warden may give him assistance, after obtaining consent of the court. (19) Minor rules and regulations shall be drawn up and promulgated by the Home Department after consulting the Law Department. (20) This law takes effect on the day of announcement, January 12th, second year of Kwangmu.

NOTES AND COMMENTS.

Gun-boat diplomacy!

Japan and Russia have recognized the imperial title of His Korean Majesty.

The greatest trouble our Korean statesmen are experiencing is the laws put on the statute books before their advent to power.

R. A. Hardie M.D. of Wonsan has an interesting article in the December number of *The Missionary Review of the World* on "Religion in Korea."

J. McLeavy Brown, L.L.D., was among those who received New-Year's recognition by his government. He was made an honorable Companion of Saint Michael and St. George. We congratulate.

Jack Frost seems to have fallen asleep. We have neither snow nor cold weather. Perhaps he is afraid of the warships now plowing these wintry seas, or riding calmly at anchor at Chemulpo.

Korean labor has found a good market in the coal mines in Japan. Recent news states that thirty-seven Korean laborers have been engaged by the Chikuhō colliery to make good a deficiency in Japanese hands.

The Rev. S. L. Baldwin, D.D., Recording Secretary of the Missionary Society of the Methodist Episcopal Church, and Mrs. Baldwin, visited Seoul Jan. 20—24 and were the guests of Mrs. M. F. Scranton.

The announcement is made that the Nippon Yusen Kaisha finds it necessary to raise the price of freights to Korea. The amount has not yet been decided, but reports put it at from ten to thirty *per cent* on the present rates.

Mrs. Isabella Bird Bishop has remembered her many friends in Korea with New-Year's cards most tastefully gotten up and bearing the Korean proverb, "You may recover an arrow that has been shot but never a word that has been spoken."

Both the President of the United States and His Majesty the Emperor of Korea have been afflicted by the death of their aged mothers. The sad event drew the two chief Magistrates towards each other in an interchange of messages of condolence.

What does it mean? The Council of State recently passed the following ordinance which received the Imperial sanction: "Hereafter the Korean Government shall not grant concessions to foreigners in building railways or working mines in the empire."

We should not be held responsible for the vagaries of the postal service. A subscriber in San Francisco wrote us a little while ago on this subject: "I note a curiosity in the matter of mail service—the July number of the magazine having arrived some days later than the August number." This is "curious" but it happened *en route* and not at the start.

The Korean telegraph service, while neither perfect in service nor operated under the most favorable conditions, is nevertheless progressing and used more and more by the people. There are now nine offices in the country, four of which were opened last year. The total receipts for the year amounted to \$13,946.01. The postal service likewise is growing in favor with the people. It gives us genuine pleasure to make note of records of this kind.

Sometime ago the government "recalled" the Korean students now in Japan, by announcing that no more funds would be forthcoming for their support. The Japanese in Tokyo, however, took the matter up and a large sum of money was raised by popular subscription for the students in order that they may continue their studies. It is not altogether a misfortune, however, that the young men should be thrown on their own resources in getting an education.

Korean New-Year was on Saturday, the 22nd inst. The weather was fine, the streets were crowded with people of all ages and sizes, and all the colors of the rainbow were represented seemingly in the clothing worn. High officials hastened to the imperial palace to offer congratulations to their sovereign; friends interchanged calls; the small boys and he, "of larger growth" were flying their kites. There was wining and dining and general merry making. May this new year be one of progress and prosperity to this country.

Consolation. The triple Ministerial dignities enjoyed by H. E. Cho Pyengsik are not without their consolations, as the following will show:—
"When the present Minister of Foreign Affairs and Acting Prime Minister and Minister of Law, Cho Pyengsik, was Governor of Hamkyeng he stopped the export of Korean beans. The Japanese Government demanded

indemnity for the action of the Governor on the ground that it was against the treaty stipulations. The amount of the indemnity was \$90,000 and from which, Governor Cho was made to pay \$60,000. Mr. Cho brought in a bill to the Council of State a few days ago asking the Government to reimburse him the money. The bill was passed by the Council with one dissenting vote which was cast by Councillor Ye Yunyong. Mr. Cho is said to have cast three votes as Prime Minister, Minister of Foreign Affairs and of Law. The rule of the Council requires five members present to make a quorum and Mr. Cho represents three members on account of the triple responsibilities which he carries on his shoulders. All the business of the Council can be transacted when Mr. Cho and two other members are present and his three votes will make a majority every time." THE INDEPENDENT.

Advice to the Russian Government: We copy the following, without endorsement or contradiction, from *The Nagasaki Press*, Jan. 13.

The *Noroe Vremya* publishes a letter from Seoul, in which the writer gives an account of the schemes by which, he says, the Japanese hope to establish their domination in Korea, and describes the aversion with which, according to him, the Japanese are regarded by the inhabitants. He then goes on to advise the Russian government to defeat Japan's policy of exploitation by establishing Russian Consulates at all Korean ports, by sending a sufficient military force to assure the protection of such Consulates and of the Russian Legation, by organising banks, by taking over the financial and Customs administrations, by vigilantly guarding against any foreign interference in those services, by establishing Russian schools, by building at Seoul an Orthodox Church at least equal in size and splendour to the church constructed by the Roman Catholic missions, and by sending young Koreans to Russia to complete their education by technical studies, especially in mining and railway matters.

The journal's correspondent adds that the terminus of the Manchuria Railway ought to be connected with Ping yang, near the Korean frontier, whence a French Syndicate is building a line to Seoul. A railway should also be built from the capital northwards to Gensan, and another southwards to Fusan, steps being taken for a rigorous exclusion of the Japanese from those enterprises. In conclusion, the writer says that Korea is a country rich and productive enough to render it worth Russia's while to make the sacrifices necessary for the firm establishment of her influence.

BIRTHS.

In Wonsan, Dec. 10th, 1897, the wife of Rev. W. L. Swallen, of a daughter.

ARRIVALS.

In Seoul, Jan. 10th, Mr. William Franklin Sands, Secretary of the U. S. Legation.

DEPARTURES.

From Seoul, Jan. 17th, Mrs. H. G. Underwood for the United States.

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[Vol. V. No. 2.]

FEBRUARY, 1898.

THE KOREAN REPOSITORY

H. G. APPENZELLER, } EDITORS.
GEO. HEBER JONES, }

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THE KOREAN REPOSITORY.

FEBRUARY, 1898.

GEOMANCY IN KOREA.

GEOMANCY, which in China is known as the "Wind and Water Doctrine" (風水), is in Korea known as the "Doctrine of Hills and Streams." The Korean term is much more appropriate, as the so-called science has much more to do with hills than with wind, as will be seen below. The rules for choosing a grave, or the site of a house, are all carefully laid down, but the geomancer has taken good care that all the requirements are very rarely met with, so as to give him a ready excuse in case the descendants do not become as "rich and honourable" as predicted. The professor of geomancy is usually some impecunious "nyang ban" who has exhausted all other methods of living at the expense of his credulous countrymen. A few of the necessary requirements of a typical site are here-with given.

1. A hill which begins in the northwest and extends to the Im (壬) quarter. On such a hill the peaks of the dragon are numerous, but they do not form a head nor is the pulse at the base. The form of the hill need not be considered. If the dragon's head is in the center it is compared to the abdomen of an ox or a golden hen. It should face the east.

2. A hill which lies in the Im (壬) quarter and faces the Pyeng (丙) quarter, having a peak in the north which faces the south. If the earth is clear and nice it is compared to the forehead of a dragon horse. If the hills facing it rise abruptly and resemble a man grasping a baton, the descendants will flourish for generations. At a depth of nine feet a golden minnow will be found.

3. A hill beginning in the north, extending to the west and facing the south. If the ground is clear and good, it is

compared to a serpent's tail. If there is a road or path in front of the hill the children will be tortured at the yamen and the family will become extinct after a few generations.

4. A hill which begins in the Chyouk (丑) quarter and lies in the east or the In (寅), facing the south. Such a hill is compared to the forehead of a large rabbit. If the ground is clean and nice, the descendants will become celebrated men and will be successful in the examinations for generation after generation.

5. A hill which begins in the Kyei (癸) quarter and passing by the east lies in the Chyouk (丑) quarter, facing the south. Such a hill is compared to a horse's tail. It is a very poor and unlucky site.

6. A hill which begins in the northeast, and lies in the In (寅) quarter facing the west, is compared to a wolf's eye. This is a bad site for the descendants will suffer from boils and abscesses on their legs whilst the daughters will be lewd and steal.

7. A hill which lies in the Kap (甲) quarter and faces the west is compared to the eye of a Siberian wildcat. This is a very poor site.

8. A hill which begins in the northeast and lies in the Chyouk (丑) quarter, is compared to the rib of an ox. The female descendants will be pretty, and the male descendants famous and have their granaries filled with the five kinds of grain. They will be successful in the examinations and obtain official employment. Their wealth and honours will be endless.

9. A hill which begins in the northeast and lies in the north is compared to a lip. This is a very unlucky site, for the head of the family will become blind and almost die in consequence.

10. A hill which begins in the Kap (甲) quarter and lies in the east, facing the west. If it has a number of peaks it is compared to an azure dragon and the earth will be of a golden colour. The descendants will hold high official positions, receiving batons from the king. For generations they will be famous and honoured.

11. A hill which lies in the east and faces the west is compared to the rib of a hawk. If the earth is clean and hard the descendants will often be successful in both the civil and military examinations and will attain to the position of ministers of state.

12. A hill which begins in the Eul (乙) and lies in the Chin (辰) quarter, facing the west. This is compared to a day's lip and is an unlucky site. The descendants will lose their property and suffer from ophthalmia.

13. A long hill which lies in the southwest or in the Chin (辰) quarter and faces the northwest, is compared to the nest of a fish. The descendants will frequently hold high official positions.

The instructions of the teacher To Syen. (3)

1. If a hill begins in the Im (壬) quarter it is compared to the abdomen of a horse. The descendants will be successful in the examinations and will become rich and honourable. If the ridge of hills extends for some distance and there are roads to the right and left which are much used, the granaries of the descendants will be filled with gold and silks.

2. If a hill comes from the Im (壬) quarter and lies in the north, it is compared to the forehead of a dragon. If there is a pond and a drain in the east, a flat rock like a table in the north and a road in the south, the descendants will become ministers of state.

3. If a hill begins in the In (寅) and lies in the south, it is compared to the abdomen of a dragon. If there is a large river to the right or left which turns and flows in front, a well to the east, a large rill to the west, and a large rock standing erect to the north, this may be considered a very lucky site.

4. If a hill lies in the south it is compared to a wild goose. If the highest hill is one of a range which comes from far and has a series of smaller hills in front of it all arranged in order as well as to the right and left, this may be considered a very good site.

5. If a hill begins in the Sin (辛) quarter and lies in the southeast it is compared to the ear of a dragon. If on the summit there is a stone about a foot in height which resembles some animal, or a rock of ten or more feet on the dragon hill, the descendants will become dukes and marquises.

6. If a hill begins in the Kyeng (庚) quarter and lies in the west it is compared to a serpent. If there is a rock seven feet in length in front, as well as rocks of the same size to the right and left, the descendants will hold exceedingly high positions. If in addition to the above there are two rocks, one three feet in length and the other fifteen, this may be considered a very rare site.

7. If a hill begins in the Hai (亥) and lies in the Im (壬) quarter, it is compared to the abdomen of a fox. If there is a rock on the summit about three feet in height or one resembling an animal, the descendants will first be rich and afterwards poor.

8. If a hill begins in the In: (壬) quarter and lies in the north, it is compared to the forehead of a dragon. If the outer side is narrow and the inner wide; if the chief hill is rolling and resembles the male and female principles in nature, it is a very lucky site.

9. If a hill begins in the north and winding around forms a circle, earth of the five colours (4) will be found at a depth of three feet and red earth at a depth of four feet.

10. If a hill begins in the northeast and lies in the Chyouk (丑) quarter, it is compared to the rib of a recumbent ox. The descendants will be successful in the examination and the go-downs will be filled with slaves, horses and cattle, gold and jade. At a depth of three feet below the surface will be found a flat stone resembling a table. This is a very lucky site.

11. If a hill begins in the Chyonk (丑) and lies in the Hai (亥) quarter it is compared to the rib of a rabbit. At a depth of three feet below the surface will be found a white stone. The sons will hold high official position and the daughters will be as pretty as a lotus flower.

12. If a hill lies in the west it is compared to a dragon's nose. At a depth of three feet below the surface will be found a red stone; at a depth of five feet, earth of the five colours; and at a depth of twelve or more feet, gold-fish in the water. Before and behind, to the right and to the left the hills should surround as if embracing this place. The descendants, both male and female, will be filial and obedient, rich and honourable. This is an exceedingly good site.

13. If a hill begins in the In (寅) quarter and lies in the northeast it is compared to the rib of a tiger. If the principal hill is rolling whilst the hills in front are arranged in order and bow low as if at court; if peaks to the right and left rise up like a baton and a great river flows in front, a bright stone will be found at a depth of three feet below the surface. If at a depth of nine feet a stone like a dragon is found, the descendants will become famous, rich and honourable.

14. If a hill begins in the Sin (申) and lies in the

Hai (亥) quarter it is compared to the ears of a wild goose. At a depth of three feet below the surface will be found a white stone and if at a depth of seven feet, an awl-shaped stone is found, one of the descendants will become a noted scholar within three years and having passed the examinations will become a minister of state.

15. If a hill begins in the north and lies in the Chyōak (丑) quarter it is compared to the back of a fish. If there are three peaks in the Chin (辰) quarter and five in the rear the descendants will be generals and ministers of state for several generations.

The mysteries of the teacher Mon Hak. (5)

1. If a hill lies in the northwest it is compared to the forehead of a dragon. Within a hundred days (6) one of the descendants will become a minister of state.

2. If a hill begins in the northwest and lies in the Chyouk (丑) quarter it is compared to a golden hen. One of the descendants will become a minister of state.

3. If a hill begins in the Syoul (戌) quarter and lies in the northwest it is compared to a pigeon's forehead. Within three years the descendants will be successful in the examinations and within seven years they will become very rich and honourable.

4. If a hill begins in the northwest and lies in the Syoul (戌) quarter it is compared to a day. The descendants when young will be poor but they will afterwards become rich and possess many slaves, horses and cattle.

5. If a hill begins to the right of the north and lies in the exact north it is compared to the forehead of a horse. The descendants will become dukes and marquises.

6. If a hill begins in the Chyouk (丑) quarter and lies in the northeast it is compared to the forehead of an elephant. The descendants will become rich and honourable and hold official positions whilst the female descendants will be like the flowers.

7. If a hill begins in the east and lies in the Eul (乙) quarter the descendants will become kings or feudal princes.

8. If sand resembling ants is found on a hill in the northeast or in the Pyeng (丙) quarter, the earth will be red.

9. On a hill in the northwest or in the Kap (甲) quarter, yellow earth or earth of the five colours will be found.

10. On a hill in the east or in the Kyeng (庚), Hai (亥) or Mi (未) quarter, black and white earth is found.

11. On a hill in the southeast or in the Sin (辛) quarter, an egg-shaped stone will be found.

12. On a hill in the south, or in the In (寅), Im (壬) or Syoul (戌) quarter, earth of the five colours will be found.

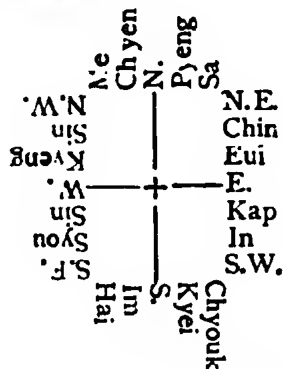
13. On a hill in the southwest or in the Eul (乙) quarter, red and white sand, and a table-shaped stone will be found.

14. On a hill in the west or the Chyeng (丁), Sa (巳) or Chyouk (丑) quarter, white sand and the roots of trees will be found.

15. On a hill in the north or in the Kyei, (癸), Sin (申) or Chin (辰) quarter, earth of the five colours will be found.

E. B. LANDIS, M.D.

1. In order to make the above rules intelligible it is necessary to explain the Korean names for the points of the compass. This is best done by means of the following diagram.



2. This is a lucky site. A minnow or other animal found in this manner is not a real creature at all, but one which vanishes on exposure to air—a sort of zoological Jack-o-lantern.

3. To Syen was a Korean monk and a celebrated geomancer who lived during the latter part of the last dynasty.

4. Vari-coloured earth indicates a good site, and among all the various colours yellow earth is the most lucky.

5. Mon Hak was also a Buddhist monk who lived some time subsequently to To Syen.

6. There must be some mistake in this passage as it is impossible for a man to become a minister of state within 100 days after his father's death,

THE ITU.

THE *Itu* is a system of arbitrary signs to be introduced marginally in a Chinese text to help the Korean reader to apply the proper endings to the Chinese picture words. As we all know, the Chinese runs to two extremes. While each idea is indicated by a separate ideograph, the most complicated that the world can show, it is grammatically the most crude and primitive in the world. Inflection is entirely wanting. A Chinese document is a succession of simple ideas in isolated words and the connection between these words is indicated partly by the method of collocation and partly by blind tradition. The result is that the mere memorizing of the Chinese character is not half the labor involved in the mastery of written Chinese. What is the result of this? Simply that the great body of Korean literati are acquainted with a large number of isolated characters but can read only the very simplest Chinese text; in many cases none at all.

In order then to make the Chinese text intelligible to the Korean what is necessary? Merely that a system of endings such as are in use here should be appended. In that case all a man would need would be the knowledge of the meaning of the separate characters.

This was recognized in Korea long centuries ago and the attempt to make such a system of endings was a protest against the crudeness and unwieldiness of Chinese syntax. It really condemned the Chinese as being practically unfit for the communication of ideas by intelligent people.

It was in the reign of Chong Myung in the southeastern kingdom of Sil-la, 682—702, that Sul-ch'ong the son of the king's favorite priest Wun-ho attempted a solution of the problem.

We must bear in mind that in those days the ability to read was as rare as it was in England in the days of Chaucer. All writing was done by clerks called *ajuns*, who corresponded exactly to the "clerk" of the middle ages in Europe.

Taking the endings in common use in the colloquial speech of Sil-la he found Chinese characters that would represent these sounds. The correspondence was of two kinds. In some cases he took the sound of the Chinese character itself, as for instance

the character 祿 which is sounded *myo* irrespective of its meaning. In other cases he took not the sound of the name of the character but the sound of the Sil-la word by which the character was translated into the language of Sil-la. For instance the character 白 is named *pak* but in the *itu* it is called *sal* because one meaning of the character in the Sil-la language was *sal*, the root of the verb *sal-wi-la*.

It seems plain then that wherever we find a sound different from the name of the character, we find a Sil-la word pure and simple, and if the same sound is used to-day we may conclude that the word has come down from Sil-la times.

A close study of the list appended would bring to light many more facts than it is the intention of this paper to present. I am simply trying to show that the Korean of to-day is the language of Sil-la just as the English of to-day is radically Anglo-Saxon.

The five columns in which I have tabulated the words are, beginning with the left hand, first the Chinese ideograph, second the name of the character, third the pronunciation according to the *itu*, fourth the present endings in Korean, fifth these endings in the native character as used to-day.

It must be borne in mind that these *itu* forms are not obsolete but to this very day are used by the *ajuns* or prefectural clerks, in the country, whose tenure of office is hereditary. This last fact has facilitated the handing down of this ancient system from generation to generation. The *ajuns* take great pride in the use of these stilted forms when talking with their chiefs and they secretly ridicule the prefect who cannot understand them, precisely as lawyers at home would ridicule a judge who did not understand the technical language of the law.

In order to discover where the other endings came from, which are not found in the *itu*, it would be necessary to examine the system called the Ku-gyul invented by Chōng Mōng-jū an official of Koryō about the year 1480 A.D., but this must be reserved for a future paper.

	Chinese	N. of char.	Itu	Korean	Unmun
1.	是祿	si myô	i myô	ha myô	하며
2.	是如	si nyô	i ta	ha yôt ta	하엿다
3.	是矣	si eui	i toé	ha toé	하되
4.	是遣	si kynu	i ko	ha ko	하고
5.	是喻	si yu	su chi	nu ô sin chi	무어신 [자]

6. 是乎祿 si ho myô i o myô ha si myô ㅎ시여
 7. 是如乎 si nyô ho i ta on ha yôt ta ni ㅎ엿다
 8. 是乎謂 si ho wi i on chi ha yôt nan chi ㅎ엿
 9. 是加喻 si ka yu i tûn chi ha yôt tûn chi ㅎ엿
 10. 是𡵓只 si ol chi i ol kkeui ha ol kké ㅎ을세
 11. 是白遺 si pâk kyûn i sal ko ha si ko ㅎ시코
 12. 是乎矣 si ho eui i o toé ha si toé ㅎ시되
 13. 是在果 si chá kwa i kyûn kwa han kôt kwa ㅎ것과
 14. 是白乎矣 si pâk ho i sal o toé ha si toé ㅎ시되
 [eui
 15. 是在加中 si chá ka i kyûn ta hal t'ò in tá ㅎ터인
 [chung [chung [티
 16. 是白𡵓只 si pâk ol i sal ol ha op ki é ㅎ옴기
 [chi [kkeni [에
 17. 是𡵓如喻 si ol ka yu i ol tûn chi ha yôt tûn ㅎ엿던
 [chi [지
 18. 是置有亦 si ch'i yu i tu yu yô keu râ to tto 그리도
 [yôk [또
 19. 是良置 si ryangch'i i ra to i ra to 이라도
 20. 是在如良 si chá nyô i kyûn ta keu râ ta 그릿다
 [中 [ryang chung [a é [ha nan ta ㅎ는티
 21. 是如可 si nyô ka i ta ka ha ta ka ㅎ다가
 22. 是白餘除 si pâk ppun i sal ppun ha ol ppun ㅎ을썬
 [良 [ché ryang [do ro [do ro [더러
 23. 是白𡵓餘 si pâk ol i sal ol ha ol ppun ㅎ을썬
 [不喻 [ppun pul ya [ppun an il chi [an i ra [안이라
 24. 是𡵓只以 si ol chi i i ol kkui i ha ol kki ro ㅎ을세
 [로
 25. 是如是𡵓 si nyô si ol i ta i ol ko ha da ha op ㅎ다ㅎ
 [遺 [kyun [ko [옴고
 26. 是乎則 si ho cheuk i on cheuk ha on cheuk ㅎ온즉

50. 龔除良	ppun che ryang	ppun to ro	ppun to ro	신다니 썸더
51. 龔不喻	ppun pul yu	ppun il chi	ppun ani ra	러 썸
52. 龔不是老 喻	ppun pul si ol yu	ppun an i ol	keu ri bal chi ppun an i ra	안이락 그리 홀 썸안이라
53. 上下	sang ha	chca ha	chu si tun kot	주 시던것
54. 良中	ryang chung	a e	e	에
55. 段置	tan chi	ttan tu	to	도
56. 向前	hyang chun	a chun	yo chun	요전
57. 矣徒	eui to	eui na	cho heni teul i	저 희들이
58. 俵音	ko eum	ta chim	ta chim	다짐
59. 並只	pyong chi	ta mok ki	mo do ta	모도 다
60. 亦爲有如 (乎)	yô wi yu (nyô ho	ha yu da (on	ha ra ha on (cheuk	하라하 온죽
61. 乙用良	eul yong (ryang	eul sô a	ha on pa	하온바

In the first 31 the character 是 occurs. This is pronounced *si* but the meaning in Korean is *i* = "this". Giles gives 'to be' also as meaning of this character. It is the idea of existence and the *itu* gives *i* as the sound so we may safely say that the root *i* = "this," and the verb *ila* "to be" in Korean to-day are ancient Silla words. We notice that to-day ㅎ is used in stead. It is probable that in those days the *i* root was used in many cases where we use ㅎ today but we shall also find that ㅎ is also a Silla root.

No. 1 the *Myô* is the Chinese sound of the character, the character 祿 meaning "continuation". It looks as if this ending was coined in Silla days directly from the Chinese. At any rate the existence of the *Myô* in the *itu* shows that the present ending *myô* is of Silla origin.

In No. 2 we find that the ending *tu* is of Silla origin for it has come down intact in the *itu*.

In No. 3 we find that the common ending *toi* or ㅌ이 is of Silla origin.

In No. 4 we find the ending ㅁ the common connective also in the Silla list.

In No. 5 the ending *chi* ㅈ is found to be of Silla origin. This is seen in No. 16 and others also.

In 6 the Chinese character ㅍ, *ho*, is the equivalent of *on* in Korean and the use of *o* in the *itu* shows the meaning was the same practically then as now—as an ending it was simply an honorific and is so used to-day but *ai* is often substituted.

In No. 7 the *on* of the *itu* has become *ni* in modern Korean.

In No. 8 and others we find in Silla times the Korean meaning *on* attached to the character ㅍ as it does to-day.

In No. 9 we find that the important ending *tun* ㅌ was the same then as now and as the character used is ㅌ meaning *tō* or ㅌ in Korean we have another evidence that the sound ㅌ was of Silla origin.

In No. 10 we find the character ㅌ, *ol*, which is not a Chinese character but was invented by Silla being by uniting ㅍ = *on* and ㅌ = *ol* and making *ol* from the combination, using the *o* of the one and the *l* of the other. We find here also that the honorific ending *kkē* = ㅌ is of Silla origin, for it is doubtless an adaptation from *kkēui* of the *itu*.

In No. 11, 14, 15, &c. we find the character ㅌ, *pik*, but called *sal* in the *itu*. Now the meaning of ㅌ in Korean to-day is *sal-wie tu* so we see that this root *sal* comes from Silla.

In 13 we find the connective *wa* or ㅌ to be from Silla. It looks as if the Korean word *kēt*, ㅌ, “thing” was pronounced *kyūn* in Silla days.

In No. 18 the Chinese character ㅌ, *chi*, is called *tu* in the *itu* but as its meaning in Korean is *tu* = “to place” we see that this is also a Silla word.

In No. 19 the ending ㅌ “although” is shown to be of Silla origin.

In No. 21 the the interruptive ending *taē* is shown to be from Silla.

In No. 22 we find a curious combination. First 是 = *pák* giving us *sal* as its Korean meaning, then 能 = *ppun*, giving *ppun* in the *itu* and this has come down to the present in the same form *ppun* 只 "only;" then 除, *chê*, whose meaning is *töl* = "subtract." This with the following 良 - *ryang* whose meaning is *ô-jie* gives *töl-ôjie* in which only the *ô* of *ôjie* is used, so we have *töl ô* which by a common rule in Korean becomes *tô-rô*. The *itu* therefore has *i-sal-ppun dô-rô*. In these days we have *ha* instead of *i*, *ol* instead of its cognate honorific *sal* (or *si*), giving us *ha-ol-ppun-dô-rô* as the present form. In this one form *i-sal-ppun-dô-rô* we find five words that are common to the ancient Silla language and the Korean of to-day, namely *i* = "this," *sal* (*wita*) = "tell," *ppun* = "only," *dôl* (*ta*) = "to subtract" and (*ôjie*) = "humane."

In No. 23 we find that the Chinese 不, *pul*, had the meaning *anil* in Silla times the same as it has to day.

In 24 we find that the ending ㄱ was common to ancient as well as modern Korea.

In 26 the *itu* ending *cheuk* is the same as the present ending *cheuk* = ㅈ.

No. 27 shows us that that most common ending ㄴ was used in Silla the same as it is to-day.

In 31 we find that the Chinese 𠂔, *so*, meant *pa* in Silla as it does in Korea to-day.

No. 32 is one of the most important because it shows that the verb *ha-ta* was used in Silla. This we can easily discover from the fact that they used the character 爲, *wi*, to represent it. We also find here that the ending *ki*, ㄱ, was used in Silla as it is to-day.

In 37 we find evidence that the common honorific particle *si*, ㅅ, comes from the Silla *sal*.

In 42 we find that the Chinese character 等 = *teung* which is now translated in Korea by *muwi*, 무리, is called *teul* in the *itu*. This shows clearly that the plural ending *teul* originated in Silla. Under this we also find that the particle *râ*, ㄹ, now used before the concessive ending *to*, 도, is probably from the Silla *rya*.

In 44 we find that the Chinese 卧, *wa*, is called *nu* in the *itu*. As this character means *nu* = "to lie down," to-day, we see that it is common to Silla and to the present Korean.

50. 訖除良	ppun che ryang	ppun to ro	ppun to ro	신다니 썬더
51. 訖不喻	ppun pul yu	ppun il chi	ppun ani ra	러 썬
52. 訖不是老喻	ppun pul si ol yu	ppun an i ol	keu ri bal chi ppun an i ra	안이락 그리 썬
53. 上下	sang ha	chca ha	chu si tun kot	썬안이락 주
54. 良中	ryang chung	a e	e	시던 애
55. 段置	tan chi	ttan tu	to	도
56. 向前	hyang chun	a chun	yo chun	요
57. 矣徒	eui to	eui na	cho heui teul i	저
58. 俋音	ko eun	ta chim	ta chim	회들이 다
59. 並只	pyong chi	ta mok ki	mo do ta	모도 다
60. 亦爲有如	yô wi yu	ha yu da	ha ra ha on	호라호
(平)	(nyô ho	(on	(cheuk	온
61. 乙用良	eul yong (ryang	eul sô a	ha on pa	호온바

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51. 龔不喻	ppun pul yu	ppun il chi	ppun ani ra	썬 안이라 락
52. 龔不是 龔	ppun pul si ol yu	ppun an i ol	keu ri hal chi ppun an i ra	그리 홀 썬안이라
53. 上下	sang ha	chca ha	chu si tun kot	주 시던것
54. 良中	ryang chung	a e	e	애
55. 段置	tan chi	ttan tu	to	도
56. 向前	hyang chun	a chun	yo chun	요전
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59. 並只	pyong chi	ta mok ki	mo do ta	모도 다
60. 亦爲有如 (乎)	yô wi yu (nyô ho	ha yu da (on	ha ra ha on (cheuk	하라 온죽
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In 6 the Chinese character 孚, *ho*, is the equivalent of *on* in Korean and the use of *o* in the *itu* shows the the meaning was the same practically then as now—as an ending it was simply an honorific and is so used to-day but *si* is often substituted.

In No. 7 the *on* of the *itu* has become *ni* in modern Korean.

In No. 8 and others we find in Silla times the Korean meaning *on* attached to the character 孚 as it does to-day.

In No. 9 we find that the important ending *tun* ㅌ was the same then as now and as the character used is 加 *ka*, meaning *tō* or ㅌ in Korean we have another evidence that the sound ㅌ was of Silla origin.

In No. 10 we find the character 孚乙, *ol*, which is not a Chinese character but was invented by Sul chong by uniting 孚 = *on* and 乙 = *eul* and making *ol* from the combination, using the ㅅ of the one and the *l* of the other. We find here also that the honorific ending *kkê* = ㅈ is of Silla origin, for it is doubtless an adaptation from *kkeui* of the *itu*.

In No. 11, 14, 16, &c. we find the character ㅍ, *pâk*, but called *sal* in the *itu*. Now the meaning of ㅍ in Korean to-day is *sal-wir ta* so we see that this root *sal* comes from Silla.

In 13 we find the connective *kwa* or ㅈ to be from Silla. It looks as if the Korean word *kôt*, ㅈ, “thing” was pronounced *kyûn* in Silla days.

In No 18 the Chinese character 置, *chi*, is called *tu* in the ㅈ *itu* but as its meaning in Korean is *tu* = “to place” we see that this is also a Silla word.

In No. 19 the ending ㅌ “although” is shown to be of Silla origin.

In No. 21 the the interruptive ending *taka* is shown to be from Silla.

In No. 22 we find a curious combination. First 是 = *pák* giving us *sal* as its Korean meaning, then 能 = *pin*, giving *ppun* in the *itu* and this has come down to the present in the same form *ppun* 分 "only;" then 除, *che*, whose meaning is *töl* = "subtract." This with the following 良 - *ryang* whose meaning is *ò-jie* gives *töl-òjie* in which only the *ō* of *òjie* is used, so we have *töl o* which by a common rule in Korean becomes *tō-rō*. The *itu* therefore has *i-sal-ppun dō-rō*. In these days we have *ha* instead of *i*, *ol* instead of its cognate honorific *sal* (or *si*), giving us *ha-ol-ppun-dō-rō* as the present form. In this one form *i-sal-ppun-dō-rō* we find five words that are common to the ancient Silla language and the Korean of to-day, namely *i* = "this," *sal* (*wita*) = "tell," *ppun* = "only," *dōl* (*ta*) = "to subtract" and (*òjie*) = "humane."

In No. 23 we find that the Chinese 不, *pul*, had the meaning *anil* in Silla times the same as it has to day.

In 24 we find that the ending ㄷ was common to ancient as well as modern Korea.

In 26 the *itu* ending *cheuk* is the same as the present ending *cheuk* = ㅈ.

No. 27 shows us that that most common ending ㄴ was used in Silla the same as it is to-day.

In 31 we find that the Chinese 𠂔, *so*, meant *pa* in Silla as it does in Korea to-day.

No. 32 is one of the most important because it shows that the verb *ha-ta* was used in Silla. This we can easily discover from the fact that they used the character 爲, *wi*, to represent it. We also find here that the ending *ki*, ㄱ, was used in Silla as it is to-day.

In 37 we find evidence that the common honorific particle ㄷ, *si*, comes from the Silla *sal*.

In 42 we find that the Chinese character 等 = *teung* which is now translated in Korea by *muri*, 무리, is called *teul* in the *itu*. This shows clearly that the plural ending *teul* originated in Silla. Under this we also find that the particle *rā*, ㄹ, now used before the concessive ending *u*, ㄷ, is probably from the Silla *rya*.

In 44 we find that the Chinese 卧, *wa*, is called *nu* in the *itu*. As this character means *nu* = "to lie down," to-day, we see that it is common to Silla and to the present Korean.

No. 46 shows that the ending *ma* is both Silla and Korean.

No. 47 shows that the precative ending *sa*, **사**, came from Silla.

The *cha-ha* of No 53 belongs not only to the *itu* but is commonly used now in such expressions as *cha-ha chup-si-o* = **차히줍시오**

No. 54 indicates that the locative ending *i* = **에** comes from Silla.

The *ttan-tu* of No. 55 is not confined to the *itu* but is a common low term like *nom* **놈**, and is used in such expressions as **너희션두무얼하느냐** = "What are you fellows doing?" or the *ttan* is used without the *tu* in such expressions as **이것션 온어딴서논느냐**. "Where did this worthless thing come from?" This is used with great frequency.

No. 55 shows that the word *chûn* = **전** meaning the past was used the same in Silla as it is in Korea to-day.

In 57 we find that the *itu na* is called *teul* in the present but *na* is also a common plural ending to-day, for instance in the terms **소인네** or **이네** or **우리네** or **자네네**. This **네** is a lower term than *teul*, **들**, the common plural ending.

In 58 we see that the word *ta chim* is common to ancient and modern Korea.

In 61 we see that the Chinese **用**, *yong*, was translated by the word *sô* = "to use" even as it is to-day.

If we attempt then to summarize the result of this comparison we shall find that there are at least thirty-eight almost if not quite identical forms in the endings of Silla words and of Korean words to-day. In fact the most important of the verbal and inflectional endings are found to be the same.

It seems to me that this is a more striking proof that the language of Korea to-day is the language of ancient Silla than any more historical statement to that effect could be.

It indicates also that Chinese was introduced into Korea at or about the time of Christ. Perhaps a little before, at the time of the fall of the Tsin dynasty in China. It is hard to believe that it was effectively introduced before that time.

If the validity of the foregoing argument is conceded it will be another step taken toward the solution of the origin of this language. The question then remaining will be where Silla got her language.

H. B. HULBERT.

PRINTING AND BOOKS IN ASIA.

IN 1881 Sir Ernest Satow, then attached to the English Legation in Tokyo, read an article on the early history of printing in Japan, before the Asiatic Society. It contains material of great value especially on the development of printing with moveable types, and it is doubtful if much has been added to the information then made public. A digest of the essay is here presented, intended tho to exhibit the important relation of Korea to the development of this most useful art. The art of printing with wooden blocks had its origin as far as eastern Asia is concerned in China, and its discovery was probably due to the accident of some one desiring to obtain a facsimile of an inscription on a stone monument. This would be done by taking a "rubbing" in which the incized characters would appear in the natural color of the paper, the rest being blackened by the ink on the "rubbed" monument. In this we may possibly see an explanation for the fact that copy books for learning to write Chinese often have the characters in white or the natural color of the paper, and thus preserving even in modern times the orthodox form of antiquity. For the purpose of multiplying copies it is said that the entire classics were engraved on stone tablets about A.D. 175 and erected in the university at the then capital. From these "rubblings" were taken of which some are said to be even now in existence. This method continued in use until about the end of the 6th century A.D. when the founder of the Sui dynasty caused the remains of the classical books to be engraved on wood, and thus gave the art of printing its first impulse. For a long time the chief books published were Buddhistic, the first classical book not being published until about the middle of the 8th century. Printing as an art, however, was slow in working its way into general use, the stencil maintaining its ancient hold on the public and books continuing to be multiplied by hand. About the middle of the 10th century, however, printing had forced its way into general recognition and printed books became quite common.

According to tradition Japan owes the introduction of the art of printing to religion. In A.D. 764 the Empress Shotoku in pursuance of a vow, ordered one million small wooden pagodas to be made for distribution among the Buddhist temples and monasteries of the realm. Each of these pagodas was to contain one of the six dharani of the Sutra Vimala nirbhaya. Of the six dharani only four appear to have been used. The million pagodas were completed and distributed in 770 and of those which have survived the passage of time, the larger part are preserved in the Hofuriushi monastery in Yamato. It seems clear that these texts were printed, some from wooden blocks and some possibly from bronze or copper castings. The text was Sanscrit written in Chinese characters and printed on slips of paper eighteen inches long and two inches wide, and these slips were rolled up and deposited inside the pagoda under the spire. The paper of those specimens still existing is brown with age, and the little scrolls are often much worn. Two qualities of paper appear to have been used, one thick and of a woolly texture somewhat resembling certain kinds of modern Korean paper, and the other of a thinner and harder substance, with a smooth surface which did not absorb the ink so thoroughly at first. Thus printing as an art took its rise in the Island Empire but as in China, it was long in coming into general use. Not until 987 does the expression *muri han*, "printed book" appear, and that was applied to a book brought from China. The earliest printed book of which any record exists did not appear until 1172 when a monk brought out the "Seventeen Laws" consisting of a fascicle of not more than a dozen leaves at the outside. The earliest book to come down to modern times is uncertain as to date being variously estimated at from 1198 to 1211. Being the literary legacy of the founder of one Buddhist sect the priests of another sect attempted to destroy it as heretical but were unsuccessful. Until about the middle of the 14th century printing appears to have been entirely in the hands of Buddhist monks who printed works of their own composition, translations of Buddhist sutras, and reprints of both Chinese and Korean works, among the latter being a small volume containing the biographies of monks and bearing the date 1349.

From 1364 the date of the first Chinese classic to be printed in Japan, namely the Analects of Confucius, Chinese works became more and more common. These were largely facsimiles of works printed in China during the Sung and later dynasties tho a Korean edition of the Cho-dorg-chong 曹洞宗, a book of Buddhist biography, appears in the list of works of that period.

The blocks of the first edition of this work were destroyed at the burning of Kyoto 1467, and a second edition was engraved the year Columbus discovered America.

The first four centuries of printing in Japan ends with the 16th century. During those four hundred years it is doubtful if the total number of different works printed exceeded sixty. This lack of vigor gives place, however, at this time to a period of enterprise in printing due entirely to Japan's touch by Korea. A great impulse to printing was given in the closing years of the 16th century by the invasion of the Korean peninsula by Hideyoshi's armies, for the victors returned with the spoils of the libraries of the peninsula and the Japanese learned for the first time what had been done by a people they had heretofore considered their inferiors, in the way of multiplying books valued by all cultivated men. A further stimulus was imparted to this by Iyeyasu the great Shogun who spent the last few years of his life in forming a library of Japanese manuscripts and encouraged their reproduction by the printer. Amongst the books obtained from Korea were some printed with moveable types, a contrivance which seems at once to have found great favor with the Japanese, for we find that nearly all the books of any importance that were printed during the next thirty or forty years after the return of the troops from Korea, were printed with moveable types. This phase of the subject, moveable types, introduces Korea most prominently on the stage, for it was in connection with that great invention the people of the peninsula obtained their high and honorable place in the art of printing.

There is a tradition that the first moveable types were made of clay, and that the invention was Chinese and dates from about the middle of the 11th century. Whatever may be the date, the fact appears to be accepted by Julien whose opinion is entitled to great weight. To the Koreans, however, appears to belong the honor of having invented moveable metal types, which were of copper, and specimens of their work with these types are in existence, which date back to the first years of the 15th century. This invention found its way possibly into the Middle Kingdom from Korea, for the Chinese government in the reign of Kang hi (1662-1723) printed an enormous dictionary which bears that distinguished emperor's name, from a large font of copper types. A copy of this dictionary is possessed by the British Museum, but the font of type was melted down and coined into money in the time of Kanghi's grandson (1740) and a font of wooden types still said to be in existence was made to replace it.

The art of casting these copper types reached its highest

development in Korea where all evidence points to its having had its rise, and the books produced in that country were eagerly sought after by the Japanese. In the library of the Tokugawa Shogun there were twenty-three moveable type Korean books. The author of the Kei-Seki Han-ko Shi enumerates fourteen more while Sir Ernest Satow possessed several others which were unknown to the author of the work above mentioned or to the compiler of the catalogue of the Shogun's library. Some of these were extremely voluminous extending to over 200 fasciculi such as the Complete Collection of Biographies of Famous Scholars, the Jade Sea, the New Collection concerning things Ancient and Modern, the Histories of the Sung dynasty and the Seventeen Specific Rules. The most interesting fact in connection with these books is the early date assigned to their publication, some having come from the printer's hands as early as 1409. As this antedates the appearance of printing by moveable types in Europe by a number of years it is most fortunate that the facts concerning this most interesting invention have been preserved for as by contemporary witnesses. In the fifth volume of the *In bun Kōjhi* by Kon-don a Japanese scholar, which may be translated "True Account of Ancient Things" we find the postface reproduced which was appended to the poetical works of the Korean bard Chin Kan Chai. The present generation knows little and cares nothing for the verses of the poet, and in this he has shared the universal fate, but concerning the value of the facts in prose attached to his works there is but one opinion. The following is the translation, made by Sir Ernest Satow, of the passage preserved in the "True Account of Ancient Things."

"The art of printing with moveable types was started by Chen Huo, of the Sung dynasty (11th and 12th centuries A.D.) and was perfected by Yang K'ie. But most of these were clay types, liable to be easily destroyed, and not sufficiently durable. A century later, owing to the divine wisdom begotten by the revelation of time, the beginning of moulding copper into characters for transmission to all after ages was made in our country (i.e. Korea). * * * *. In the first year of Yung-to (1403), they were called Keng-tzu characters and the old expositions of the Books of Poetry and History, and the commentary of Tso which had been read in the presence of the emperor, were used as models for forming the types, but of this font nothing has survived. In the year 1434 they were called Chia-yin characters, and these were modelled upon the stones of filial piety, obedience and good actions, and upon the Lun yü. Those which were made in 1455 also went by the name of the year in the sexagenary cycle, and they were written by Kang Heu-an. Again in 1465 a font was made and called after the name of that year, by Chong Nang Chong and both these fonts are still in use. In 1484 our king gave an order to the cabinet, and as a result of this a copy of the Lives of Virtuous Women compiled by Ku Yang Kong (a famous scholar of Sang) was used as a model for the characters. The work

occupied from the 24th of the 8th moon to the 3d month of the succeeding year. Over 3,000,000 characters, large and small, were made and these were used in printing books. They were clear, correct, good and finely made and when arranged in order resembled a string of pearls."

The statements contained in this interesting document are clear and direct and are borne out by the evidence obtainable from books printed at the time. It is therefore certain that to Korea belongs the credit of having first manufactured and used moveable metal type, an invention destined to play such a large and important part in the world of letters, its appearance in the peninsula anticipating the European invention by nearly half a century.

The credit of the invention is given to His Majesty, King Tai-jong, and even tho it should be discovered that the original idea arose in the mind of another, it is undeniably true that His Majesty is entitled to be called the foster-father of printing in Korea. The government has from earliest times been the chief publishing concern of the country, and some of its ventures, notably that of the yearly almanac, have been most profitable. In the old days before metal came into use for types the wooden block process was altogether in use while that of clay types was well known and has remained in use even to the present day. It is possible the first suggestion to use copper for types may have come from some member of the printing-office, or it may have come from some literary man, whose ruined eyesight and outraged sense of the artistic had led him to grapple with the problem of improved printing. Be this as it may the king took it up and moreover made it a personal venture for as we shall see he defrayed from his personal funds, and such contributions as his friends and officials made, the cost of the first font. Raising the funds, as it were by a sort of public subscription.

There exists in the imperial library at Söul a work entitled the *Chu-ja-sa-sil* or the "History of Moveable Copper Types." In this work the main facts collated from various postfaces, prefaces and supplements to different works, may be verified and supplemented, the existence of a work of this kind on the history and art of printing with moveable types giving an indication of how thoroughly alive Korea was to the importance of the invention.

Most prominently connected with the invention of copper types was the litterateur Kwön-Keun. Born in the walled city of An-dong in the province of Kyöng-sang he became a student and follower of Po-eun, better known in Korean history as Chöng Mong-jo, the last Prime Minister and one of the greatest of the Ko-ryö dynasty. It was this Po-eun who popularized

the Confucian cult and fastened its grip on Korea by introducing the *Su-dang* or family shrine to the ancestors, into the national worship. In the halls of this famous man, Kwön and his brother had for their classmates men who afterwards rose to the highest distinction and greatest usefulness, and here they obtained that learning which put Kwön-keun's name first on the list of the famous literati of Korea and his brother only two names below him. From 1368 to 1398 Kwön keun was the envoy from the last King of the Koryô dynasty to the imperial court at Peking and while there he was apparently a member of a select coterie of literary men including the emperor and some of his highest officials, who spent their time in composing sonnets, and these versifications of the imperial poet and his courtiers with his own efforts on the occasion were published by Kwön on his return to Korea under the title of *Eung Chei-si* 陽村集. He was also author of the *Tong-hyön Sa ryak* 入學圖說, "Abridged History of the Scholars of Korea," and joint author of the *Tong Kuk Sa Ryak*, 東國史略 or "Abridged History of Korea," an ambitious work based on the *Sam Kuk Sa Keui*, and a large number of contemporary documents. He was also author of a work on philosophy entitled "Introduction to Science," 東賢史略 and his collected works published under the name of *Yang Chen Chip*, 應製詩 Yang-chon being the literary *nom* of Kwön, reach to nine volumes and are contained in the imperial library at Sôul. Kwön rose to the rank of a councillor of state, *Ch'an-Söng*, and both his son and grandson followed in his steps becoming famous authors and high officials, the son being head of the printing bureau under Sê-jong and the grandson a councillor of state under Sê-jo. Kwön Keun wrote a postface to the *Son-ja Sip-il Ka-ju*, 孫子十一家註 a work on military science to which we shall refer again. This postface contains the main facts concerning the invention of printing in Korea, and for the following translation we are indebted to the invaluable paper by Sir Ernest Satow from which we have already quoted so extensively:—

In the third year of Tai-jong—1403—His Majesty said whoever is desirous of governing must have a wide acquaintance with books, which alone will enable him to ascertain principles, perfect his own character and to attain success in regulating his conduct, in ordering his family aright, and in governing and tranquilizing the state. Our country lies beyond the seas, and but few books reach us from China. Block cut works are apt to be imperfect and it is moreover impossible thus to print all the works that exist. I desire to have types moulded in copper with which to print all the books that I may get hold of, in order to make their contents widely known. This

would be of infinite advantage. But as it would not be right to lay the burden of the cost upon the people, I and my relations, and those of my distinguished officers who take an interest in the undertaking, ought surely to be able to accomplish this."

In obedience to the edict above quoted a font of 100,000 types was founded and put into use the same year (1403). For the model on which to form the matrices the handwriting of famous scribes was taken, the King giving, as we learn from the poet Chin, above quoted, manuscript copies of the Books of Poetry, Books of History, and the Commentary of Tso. Thus was obtained a font capable of printing poetry, history and philosophy.

This date (1403) is the generally accepted date for the invention of metal moveable types. It is to be noted that it was contemporary in Korea with the rise of the present dynasty. Tai-jo the first king of the line ascended the throne only eleven years earlier in 1392, and the author of the above decree was his fifth son, having ascended the throne on the retirement of his brother two years previously. In fact the aged founder of the dynasty was still living when the first font came into use.

Of the works printed with this first font, tho the above quoted postface to the works of the poet Chin, says to the contrary, one is known to exist. It was originally in the library of the Takugawa Shoguns, (the *Momiji Yang Bunko*) which was kept in some buildings in the garden of the castle of Yedo. At the revolution of 1868 the greater part of the books came into the possession of His Imperial Majesty the emperor of Japan. Some of them were probably the spoil of one of the libraries of the peninsula rifled in 1592-1598, brought to Japan by one of the victorious generals, and finally found their way into the hands of the Shogun Iye-yasu. When they came into the hands of the Mikado's government among them was the issue of the first font of moveable metal type the world ever saw. One of these was the above quoted *Son-ja Sip-il-ka-ju* and consists of a memoir on military matters by Son-mu 孫武, an ancient worthy belonging to the 6th century B.C. But it was deemed sufficiently up to date for Korea's purposes and had the honor of being printed with eleven commentaries on the same, with the first metal type ever cast. This edition bears the date 1409, and Sir Ernest Satow, being permitted to examine it by the custodian, pronounced it genuine. If so it is certainly a treasure. The font of type however was not altogether satisfactory, for in a postface to an edition of the *Yök-tai-chang Kam-pak-eui* 歷代將鑑博議, also a book of military memoirs and printed in 1436, we find the following:—

"The invention of cast types for printing all kinds of books for transmission to posterity is truly of infinite advantage. But at first the types thus cast did not attain to the highest degree of perfection and printers lamented that the work was difficult to perform. In the 11th moon of the 18th year of Yung-lo (1420) His Majesty of his own motion ordered his officer Yi Chan, Vice President of the Board of Works, to cast a fresh set of types, to be very fine and small, and he also commands certain of the officials to superintend the undertaking. The work was completed within space of seven months. The printers found these types more convenient and were able to print at the rate of more than twenty sheets a day. Our late King Kong-jong (Tai-jong) had already done the same thing, and now His Majesty our present sovereign has extended his work. It would be impossible to add to the perfection of the workmanship. Thus there will be no book left unprinted and no man who does not learn literature and religion will make daily progress, and the cause of morality must gain enormously. The Tang and Ha rulers, who considered the first duties of the sovereign to be finance and war, are not to be mentioned in the same day with them. It is certainly an eternally boundless piece of fortune for this Korea of ours."

The superlative character of the language of this preface indicates the high estimate and great hopes with which the invention was regarded. The reference to literature, religion and the progress of morality is good. It shows that in those days the Koreans recognised the intimate relation between morality and cold types. The reference to the rulers of Tang and Ha with their estimate on finance is not quite so fortunate however, for it seems that some of the chief works which have come down from those early fonts were treatises on the art of war. For the *Son-ja Sip-il-ka-ju* which we have mentioned as being possessed by the Mikado, and which is the specimen of the first font, from which we have quoted, was a military memoir while the *Yōk-tai-jang Kam-pak* eui printed in 1437 contains the memoirs of the famous generals of various dynasties, with comments and discussions,—a work which has continued to the present day an authority on military affairs for the *Tai-chōn Hoi-tong*, or the Completed Institutes of the Dynasty," issued in 1865, decreed it still the text book for the military examinations. It would therefore seem that the art of printing was early made an adjunct by the military authorities, and continues so to this day.

The author of this postface was Kim Bin, one of the first heads of the Typographical Bureau of the Korean Government and some of the glowing prophecies to which he gave utterance were certainly realized. As in Europe so in Korea literature received a great impulse, and the real rise of learning may be dated from this period. The year before the king died was marked by a great wave of feeling against the Black Art and as in Ephesus of old so in Sōul many works on magic were destroyed. The following reign, that of Sē-jong, was a long one (1419-1450)

and was one of the most brilliant known in Korean annals. Affairs of state were in the hands of a group of statesmen at whose head stood Sin Suk-ju and Sōng Sun-mun, two of Korea's most famous scholars. The Kyōng-yōng Chōng or Hall of Royal Tutors was established at this time and continued until 1895 one of the most honorable and influential of the departments of government. In 1421, the year in which the second font of type cast in Korea came into use, a royal decree fixed the age at which boys should begin their education at eight years and the king set an example for the nation by sending the Crown Prince, who was just that age, to the Confucian college where he might be seen any day in the costume of a *Sōn-ri* studying his books. The King founded a Noble's School also; ordered the compilation of the first great Code of Laws, began the compilation of the royal annals, placed in the palace a water clock to measure time, decreed the spring and autumn sacrifices to Confucius which have been the peculiar institution of the literatti ever since and instituted measures to reduce to conformity the pronunciation of the Chinese ideographs, thus laying the foundation of lexicography in Korea. Of the ninety-seven great Korean literatti listed in Yu-rim-nok 儒林錄 only fifteen precede the invention of moveable types.

GEO. HEBER JONES.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. *

THIS is a great book—great in subject, great in exposition, great in literary treatment. Not by any means easy reading, yet always attractive and inspiring. There is a refreshing freedom from theological jargon; the language is modern and up-to-date, the references exceedingly apropos, while the many literary quotations often throw floods of light upon the subject. Take, for example, the motto on the title page. Could any lines in modern or ancient literature more fitly describe the present condition of mission-work, say in China, than these lines from William Watson:—

"The new age stands as yet
Half built across the sky,
Open to every threat
Of storms that clamour by:
Scaffolding veils the walls,
And dim dust floats and falls,

As, moving to and fro, their tasks the masons ply."

It is a pleasure to recognize the patient, selective care which has gone to the choice of these passages.

But throughout the author's reading and research has been immense and reveals itself on every page. It is not obtrusive—felt rather than seen—not merely in foot-notes and references, which might easily be vamped-up, but in the woof and warp of his text, of his thought, and in the far-reaching ramifications of his subject. A practical missionary, for years connected with the American Presbyterian Mission, Beirut, Syria, he is an expert in mission problems. But as no individual experience could cover the whole field, so no mission-field could supply the data indispensable for such a study as the part played by Christianity in the social progress of the world.

* *Christian Missions and Social Progress.* A Sociological Study of Foreign Missions. Vol. I. By the Rev. JAS. S. DENNIS, D.D. Fleming H. Revell Company, New York, 1897.

It was apparent from the scope of the subject, and the range of data required to treat it intelligently and with any basis of authority, that no adequate discussion was possible without much fresh and explicit information. The effort was made to obtain this not only from the current literature of missions, but directly by correspondence with missionaries in all parts of the world. A carefully prepared circular, with detailed questions upon special aspect of the theme, was sent to over three hundred missionaries, representing various societies in many lands. The replies were of the greatest value and pertinence, and gave to the author an abundant supply of data from which to col ate his subject-matter and upon which to establish his generalizations.

Upon the facts thus obtained he brought to bear a strong philosophic mind and fine gifts of insight, analysis and generalization. His reading enabled him to appreciate their bearing upon current sociological discussions and to state them in terms which makes them acceptable to students of every kind. It is not a surprising result of his work that the author

"Has been led in the course of these studies to give to Christianity more firmly than ever his final, unreserved and undivided allegiance as an authoritative and divinely accredited system of truth, full of salutary guidance and uplifting power to humanity."

Nor that, in contrast with the social results of the ethnic religions

The comparison has seemed to the writer to be fruitful in results which were favorable to the Christian religion and virtually to substantiate its divine origin, superior wisdom and moral efficiency.

It is noteworthy, however, that while awarding the palm to Christianity the writer can still speak of the ethnic religions with appreciation and respect. The "Confucius-is-in-Hell" spirit nowhere finds expression. True, he uses such a jarring phrase as "false religions," with its suggestion of *petitio principii* but one soon finds that it is rather the final result of careful and prolonged examination—an expert opinion—than the cheap abuse of smug, self-satisfied phariseism. It is well to be assured on such a point, otherwise no confidence could be anywhere placed in his reasonings or results.

"That there are plain traces of truth in all the prominent ethnic systems of religion is a fact which is too evident to admit of denial. This is manifested in much of their ethical teaching and in their adjustment of the duties of human relationships, yet it is just in these respects that some of their most serious failures are observable. It is because the religious basis of their ethics is so defective that the practical outcome is so disappointing. *** Primitive revelation, with its emphatic restatements, covering many centuries in time and reaching mankind through various direct and indirect instrumentalities, was a mighty and pervading religious force in early history. It lingered long and worked deeply in human experience. Truth dies hard— if, indeed, it ever dies. Half truths, and even corrupted and overshadowed truths, can influence men, although partially and uncertainly, in the direction of a sound religious faith. Men are made brave and courageous and often ready for martyrdom, by whole conviction concerning half truths. The truth sometimes survives and even lives long in an atmosphere of cor-

ruption and degeneracy. Again, it will kindle an earnest disposition for reform, and a new religion appears in history, but likely to be imperfectly furnished and so in alliance with error, that it can do little for the spiritual and moral good of mankind * * * Monotheism having been cast aside or deserted, something must take its place in the presence of the awful and mysterious phenomena of nature. It may be pantheism or polytheism or nature worship in its varied forms. Man then devises—not necessarily in any dishonest or insincere spirit—a religion of his own, for himself or his family or his tribe, according to the conception which he forms of his need and in harmony with his own philosophy of nature.

"The genesis of false religions is therefore to be found in the desertion and corruption of the true, and in man's urgent but unavailing struggle after some substitute for what he has forsaken. They are to be traced to treason and surrender in the religious citadel of human history. It is a story of "many inventions" in order to recover what has been lost or forfeited. * * * There is primitive truth lingering in the consciousness and in the religious environment of all races. There is the natural conscience, and, above all, there is the free Spirit of God with immediate access to every soul. God is not bound, and His truth, if He wills, can be so brought home to the moral nature of man by the monitions of the Spirit, with or without external means, that the saving act of faith may occur even in a partially instructed soul, for whose benefit the atoning work of Christ may be made available by divine mercy."

In justice to the author's position it is perhaps only right to add the sentence which immediately follows, defining and limiting as it does the opinion expressed in the last few lines of this long quotation.

"This is not," he says, "universal salvation for the heathen; it is, unhappily, the writer fears, merely a possibility, and only such for those faithful souls who are humble, and loyal to light and privilege. The rest shall be judged justly in view of the light, and that alone, which they have sinfully ignored and rejected."

The present writer has made this long excerpt in order to present clearly and distinctly the author's qualifications for the task he has undertaken. It would be a poor recommendation and would inspire but little confidence in the candid reader, were the writer unable to acknowledge and recognize some power of goodness and earnestness even in the "false religions." He can and does make ample acknowledgement of the part they have played in the history of humanity and by so doing contributes largely to one's confidence in the essential truth and justice of his conclusions.

The origin of the book is interesting. The subject was not of the author's choosing, altho his reading and thinking had for long been upon these lines. It was suggested to him by the students of Princeton Theological Seminary, especially by members of the Sociological Institute and of the Missionary Society of the Seminary. It is symptomatic of much that the suggestion should emanate from such a source. It indicates, for example

the strong spiritual and intellectual practicality of the men and the strength and depth of their realization of the world-wide mission of the Church. In this must be the brightest augury of final success.

"Christian Missions and Social Progress" is a work in two volumes, of which only the first has come to hand. The complete work is designed to contain six lectures, with an appendix. The titles in Volume I. are The Sociological Scope of Christian Missions; The Social Evils of the Non-Christian World, Ineffectual Remedies and the Causes of their Failure; Christianity the Social Hope of the Nations. Vol. II. will contain The Dawn of a Sociological Era in Missions; The Contribution of Christian Missions to Social Progress, and an exhaustive statistical survey of Foreign Missions throughout the world in a series of classified tables. In both volumes there are elaborate bibliographies, indices, synopses of lectures, etc., and a series of capital photographs which not only illustrate the text but materially aid in the understanding of the subject.

Limitations of space will not permit us to dwell much longer upon these lectures, greatly as we would like to do so. There is one point, however, so fundamental to the conception of the book, that it cannot be overlooked even in a review. What is the author's definition of Sociology? and what relation would he establish between it and Christianity? Sociology is the science which treats of the general structure of society, the laws of its development, and the progress of civilization. Christianity is the system of doctrines and precepts taught by Christ. Sociology deals with positive and knowable data, and proceeds by strict scientific law. Christianity acts in the power of a new life. No two things could at first sight differ more diametrically, or have less in common.

His definition of Sociology can hardly be quoted here, but his method of union is the old one of widening the accepted definition and this along lines made familiar to us by Mr. Benjamin Kidd. "Mr. Benjamin Kidd is correct in his contention that the religious forces of history, emphasizing as he does those distinctively Christian, are necessary factors in a full and rounded social evolution." This method of enlargement is not in itself objectionable. It is one with which Science is perfectly familiar, but it is one which calls for very jealous scrutiny. There is always a suggestion of special pleading and of weakness about it, altho of course it may be the legitimate result of enlarged intelligence. In the present instance and to the reviewer, the broadened connotation appears perfectly justified. Just as the "dismal science" has widened her borders and now includes the

human factor, so Sociology must widen hers and reckon with the spiritual. But for the full discussion of this point readers must refer to the lecture in volume I.

Lecture II is the saddest possible reading. It deals with the social evils of the non-Christian world and simply defies all efforts at effective summarization. The author, however, has attempted to help his readers by treating these evils in groups, which he labels respectively, the Individual group, the Family group, the Tribal group, the Social group, the National group, the Commercial group and the Religious group.

Lecture III. passes in review some remedial expedients which have been applied to the evils catalogued in the previous lecture. It does not assert that they are in every instance inherently and necessarily without value, but that in view of the ordinary tendencies of human nature, they are found to be for the purposes of social reconstruction defective and misleading, incompetent to cope with the difficulties and demands of the environment, unless pervaded and directed by the moral power and spiritual enlightenment of Christian ideals. With a view to test the social fruitage of these agencies apart from Christianity, the following propositions are discussed: I. Secular education apart from Christian truth does not hold the secret of social regeneration. II. Material civilization, as exemplified in temporal prosperity, artistic luxury and commercial progress, cannot guarantee the moral transformation of non-Christian society. III. State legislation in and by itself, apart from Christianized public sentiment, is not an effective instrument of social righteousness. IV. Patriotism cannot be trusted to insure the moral or political reform of non-Christian peoples. V. The moral forces of ethnic religions are not capable of an uplifting and beneficent renewal of society.

In Lecture IV. the need of a supernatural remedy for the evils of non-Christian society is asserted and advocated, and the adaptation of Christianity to wage a beneficent and effective crusade against the moral lapses and social cruelties of heathenism is argued under the following heads: I. Christianity alone offers the perfect and final solution of the problem of sin; II. It provides a new and powerful motive in the moral experience of mankind; III. It suggests new views of society; IV. The code of social ethics advocated by Christianity is an immense improvement upon that which prevails under any ethnic system of religion; V. Christianity introduces new moral forces into heathen society especially the noble impulse to missionary service; VI. Philanthropic ideas are generated and quickened into activity by the entrance of Christian teaching and example.

among non-Christian peoples; VII. Historic Christianity is declared to be equal to the task above outlined.

In bringing this notice to an end the reviewer would like to express his own sense of indebtedness to the author. He has found the book most interesting to read and very provocative of thought. Deeply interested in missions, of which he has seen a great deal, with some store of facts of his own, and with a strong belief in the social mission of Christianity, it has been his great joy and privilege to travel rather extensively in this part of the world. This book has helped him much to a right understanding of what he has seen and has suggested possible answers to various questions. He would cordially recommend the book, therefore, to every one interested either in Sociology or in Christian missions, and very specially to young missionaries. For them it has special value. It is a more or less well-founded complaint among the students of theological colleges at home that the prescribed course of studies is not specially adapted for their requirements. It may be very difficult to decide what changes in curricula are desirable and even more difficult to bring them about when their exact nature has been determined, but the man who has carefully read and thoroughly digested this book will have gained an intellectual appreciation of the nature and extent of the work set before him and a spiritual fervor for its execution which will go far to make him a well-equipped workman, needing not to be ashamed.

THE BUDGET FOR 1898.

ON the 12th of January the Council of State laid before His Majesty the Budget for 1898. It has been printed in a neat pamphlet in mixed script and was prepared by the following councillors: Cho Pyengsik, active Prime Minister and Minister for Foreign Affairs; Min Chongmeuk, Minister of Finance; Yi Chongkeun, Minister of war; Chöng Nakyong Minister of agriculture, etc.; Kim Myöngku and Min Pyengsok. We have examined this budget with genuine pleasure, for whatever may be thought of the items themselves it must be a source of congratulation to the friends of Korea that the nation has learned well its lessons in national book-keeping, and is making success in the endeavor to introduce system into its finances. Contrasting present-day methods with those of the old regime it is evident that some strides have been made towards progress.

The total income on which the budget is based is estimated at yen 4,527,476, and appropriations amounting to yen 4,525,530 have been made leaving a margin of yen 1,946. This on the surface must appear very close figuring, the margin of less than yen 2,000 if it were the real margin between the income and the out. go being ridiculously small and inadequate, but as will be seen in basing the national expenditure on less than yen 5,000,000 of assets a very large margin has been allowed for all defaults and shrinkages. The income is derived from four sources as follows:

A	<i>Cho-sei</i> = Government tax	yen. 3,779,316
B	<i>Chap-su ip</i> = Miscellaneous income.	40,000
C	<i>Chu-cho-who</i> = Mint seignorage.	200,000
D	Surplus from last year	508,160

\$4,527,476

The detail of these items showing clearly from what they are derived is as follow:

A	= Government tax.	
1	= Land taxes	yen 2,227,758
2	= House registration	229,558
3	= Miscellaneous	24,000

4= Taxes in arrears	358,000
5= Income from jinseng monopoly	150,000
6= Income from gold mines	40,000
6= Customs returns	750,000

yen 3,779,316

The land-tax is an assessment on the grain bearing ability of the land under cultivation throughout the realm. For this purpose all farming lands are divided into thirteen classes according to the character of the crop and the fertility of the soil.

Formerly the assessment according to these classes was collected in the grain produced and for the storing of this grain great storehouses, like those erected by Joseph for protection against famine in Egypt, were erected throughout the land. And this process introduced the government into a fostering relation to agriculture, for the surplus after paying the cost of government was loaned to the people at a small per cent. When O You Chung was Minister of Finance he instituted a scale of conversion for these tax returns in kind into money and since then the people have paid in the coin of the realm. The following is the scale, the unit being the *kyel* or "heap" of grain. In 1st class lands each *kyel* is compounded for yen 6.00; 2nd class, \$5.00; 3d class, \$4.00; 4th class, \$3.20; 5th class, \$3.00; 6th class, \$2.80; 7th class, \$2.40; 8th class, \$2.00; 9th class, \$1.60; 10th class, \$1.00; 11th class, \$.80; 12th class, \$.50; 13th class, \$.40. In the higher classes are grouped the rich rice swamps of the central and southern provinces while in the lower classes are placed the rocky, sterile hills and ravines of Pyeng-an and Hamkyōng. A most interesting table at the end of the budget gives this distribution in detail indicating the character of the farming lands of the various provinces. In the metropolitan province and in the province of North and South Chungchong, North and South Chulla, North and South Kyongsang, Whanghai and Kangwon the lands are placed in the first three classes, while the land in the four Pyeng-an and Hamkyōng provinces are classed from the fifth down to the thirteenth grade. The following table shows the amount in yen of the levies made on the provinces.

1= Kyong keui	\$397,014.82
2= Chung-chong North	258,755.43
3= " South	527,413.00
4= Chulla North	593,582.00
5= " South	883,651.62
6= Kyong-sang North	593,829.03
7= " South	544,826.13

8= Whang-hai	488,992.08
9= Kang-won	100,853.41
10= Pyong-an North	104,631.84
11= " South	187,422.30
12= Han -kyong North	47,246.01
13= " South	139,257.36
	<hr/>
	\$1,876,475.73

These are the figures actually used by the government in making the formal levy on the provinces. By way of rebates to the people for crop failure and other causes this sum is reduced to \$4,455,516. Then for some cause or other this sum is further cut in two and only half the amount placed in the budget as reliable assets, \$2,227,758. The reason for regarding such a large percentage of the formal levy as fictitious and unreliable we do not know. *The Independent* contains the following which may indicate where trouble lies:

"The department still goes by the rough survey which was made (three) centuries ago so that hundreds of poor people pay taxes on land which has been washed away and many influential *yang-bans* pay scarcely anything for the use of their rich lands. We hope the time will soon come when a thorough survey of the cultivated fields of the empire will be made thereby adjusting the irregularities of the present system of taxation."

We join our contemporary in hoping that an accurate and complete survey will be made, for not only does the present condition of affairs disturb the computation of the land tax, but the same thing is true of the house registration tax. The total for the latter as levied on the thirteen provinces is \$688,674,208, but two-thirds of it is rejected as fictitious and unreliable and only \$229,558 is placed in the budget, this being based on last year's returns. Conditions like these reduce national finance to guess work. There is now in arrears on these two items \$3,578,000 of which one-tenth or \$358,000 is placed in this year's budget as receivable.

The items grouped under the subhead of miscellaneous are derived from various sources such as the income from *yamun* lands, and the lands attached to various courier posts; from the sale of licences to boats, butchers, salteries, and fishermen; from the rent of osier lands; the sea weed tax, and the tax on raw ginseng. The total for these items in 1897 was \$17,973 of which the largest item was the return of the butcher's tax which amounted to \$7,378.

The facts relating to the income from the drug ginseng are so well known it hardly needs comment. A tax is levied on the cultivation of this valuable root and the returns from this are

valued at \$150,000. The sixth item in the list, of \$40,000 royalties from the gold mines, is largely in excess of the returns of last year which amounted to \$5,000, but in view of the development of operations at the mines the increased sum is not regarded as excessive. The seventh item is that of customs returns. Last year the revenue from this source amounted to \$640,000, but in view of the two ports Chinnampo and Mokpo the revenue was regarded as certain to rise to \$750,000. And under favorable commercial conditions with proper fostering by the government we have no doubt that these expectations will be realized.

B. Miscellaneous income. This is made up of mulcts and fines, the produce of government property sold and like items. The estimate of \$40,000 in this year's budget is based on the returns of 1897.

C. Seignorage at the mint. It is proposed to increase the minting of silver and copper coins during 1898 and for this purpose as will be seen by the appropriations \$100,000 is added to the working capital of the mint. It is therefore estimated that the government seignorage on this increased output of coin will amount to \$200,000.

D. Balances from 1897. There was in the treasury on the 31st of December, 1897, the sum of \$881,800, but outstanding claims reduce this amount to an available balance of \$508,100.

The detail of the expenditures is so clearly laid down that no comment is necessary. One item, however, we feel deserves a passing notice of hearty endorsement and approval. It is proposed to organize twenty new government schools in 1898, one in Seoul, one in each of the thirteen provincial capitals, and one in each of the six open ports. The appropriation to each of these schools is \$360. Their number should be increased until there is one in every town of 1,000 or more inhabitants throughout the empire. The following in the table of expenditures:

ORDINARY EXPENDITURES.

I. Imperial Household Department.			
Imperial household,	\$500,000		
Sacrificial rites,	60,000	\$560,000	
II. Council of State.		32,016	
III. Foreign Office.			
Department expenses,	25,984		
Superintendence, of trade,	31,732		
Three Legations abroad,	74,680	132,396	
IV. Home Office.			
Department expenses,	28,410		
Police department,	161,175		
Prisons and jails,	12,158		
Government of Seoul,	7,050		
Provincial administration,	140,916		

Prefectures, 1st class,	30,186	
Government of Chei-ju,	4,265	
Prefectures, 2nd class,	786,120	
Police at open ports,	42,375	
Vaccination,	1,000	
Traveling expenses,	10,000	1,255,655
V. Finance Department.		
Department expenses,	49,334	
Privy Council, etc.,	10,173	
Customs administration,	120,000	
Mint operations,	100,000	
National debt,	12,690	
Transport of currency,	200,000	892,197
VI. Law Department,		46,853
VII. Department of Education.		
Department expenses,	19,124	
Astronomical Board,	3,550	
Schools,	50,466	
Grants in aid,	16,200	89,340
VIII. Department of Commerce, etc.		
Department expenses,	29,230	
Post office,	73,000	
Telegraphs,	87,000	189,230
IX. War office.		
Department expenses,	96,000	
Military establishment,	1,155,736	1,251,745
Total ordinary expenditure,		\$4,418,432

EXTRAORDINARY EXPENDITURES.

Sacrificial rites,	70,000
Foreign office,	480
Road improvement, Seoul,	30,000
Archives, Home office,	4,400
Department of commerce, etc.,	1,212
Total appropriations,	\$4,524,532

The Memorial of the Independence Club.—This important and influential organization at its public meeting on the 13th inst. appointed a committee of five to draw up a memorial to the Throne to be presented at the meeting one week later. The matter being public of interest an immense audience assembled on the 20th inst. to hear the reading of the paper. The hall was crowded to its utmost capacity, doors and windows full of Koreans anxious to hear, and hundreds were unable to get within hearing distance. A Korean assembly is remarkable for its orderliness and usually for its absence of anything that savors of enthusiasm. This latter, however, was not the case on the 20th. There was an enthusiasm born of the righteousness as well as of the necessity of the memorial. The paper was adopted with great

unanimity. We reproduce the memorial as published in *The Independent* on the 24th inst.:

We, your Majesty's humble servants, desire to state that two important factors constitute an independent and sovereign state, namely: first, it must not lean upon another nation nor tolerate foreign interference in the national administration; secondly, it must help itself by adopting a wise policy and enforcing justice throughout the realm. The power of establishing these two great principles has been invested to your gracious Majesty by Heaven above. Whenever this power is destroyed there is no sovereignty.

The object of erecting the Independence Arch and organizing the Independence Club by your humble servants is to reverence your Majesty's august throne and to strengthen the hearts of the people in order to maintain our dynasty and the independence of our nation. Recently we, your humble servants, have observed that the condition of the nation is on the verge of destruction; great disappointment and constant discontent prevail in the heart of every citizen. The reason for this state of affairs is due to the giving away to a foreigner the authority of administering the national finance, which power must be in the hands of our own people: the controlling influence of the military department ought to be in the hands of our own officials but this also has been transferred to foreigners. Even the power of appointing and dismissing government officials has been taken from our own authorities. The dishonest and corruptive classes thus created take this opportunity to satisfy their contemptible nature by bringing foreign influence to bear upon Your Majesty and some go so far as to even oppress and threaten the Throne for their personal gain and for the interests of their foreign employers. Impossible stories and baseless reports which these classes continually bring to Your Majesty produce the most damaging effect upon Your Majesty's saintly intelligence. There is an old saying that ice is generally discovered after stepping repeatedly upon frost. Hence it is perfectly natural for us to come to the conclusion, after witnessing so many lamentable events which have taken place, that before many moons the entire power of self government will have become a matter of past record. If it is once lost, repentance can not restore it.

The only way to maintain order and achieve improvement in national life is to enforce just laws and to apply proper rules and regulations to all institutions of the government. But of late the authorities totally disregard both the old and new laws and the rules and regulations have become worthless dead letters. Under such circumstances how can we expect other nations to consider us capable of self government? Whenever this doubt is entertained by other nations, they naturally feel inclined to interfere with our affairs; when they are once permitted to interfere, they will go still further to use coercion in order to carry out their object.

Alas! the fifteen million souls within this land of three thousand li are all Your Majesty's children and it is their duty to protect our imperial house and to defend the independent and sovereign rights of our country, but through their ignorance and self-love, the great and glorious responsibility of defending the nation's right has been forgotten. The consequence is that the powerful neighbors have been treating us as if we are nobody, and even Your Majesty's position has become perilous. For this sad condition of affairs we blame no one but our humble selves. Having realized our crime of negligence and incompetency, we are ashamed to stand up on earth and face Heaven. We would rather be shot through our hearts or have our abdomens cut open for the sake of the country and our sovereign than to prolong our unworthy lives with the shame and humiliation of neglecting our duties and shifting our inherited responsibilities. After having resolved upon this

point we humbly and unanimously pray Your Majesty to consider the welfare and interests of the fifteen million souls as Your Majesty's own; to rejoice with them when they are prosperous and happy; to weep with them when they are in distress and sorrow; to sympathize with them in all their worthy and patriotic movements. To direct Your Majesty's officials to enforce justice strictly in every department and to jealously guard against foreign infringement of our sovereign rights are what we humbly desire. If Your Majesty co-operate with Your Majesty's own subjects and elicit their loyal support, Your Majesty's august house will be the reigning house of our land unto endless years; thousands of enemies will not dare to usurp our independent power. Before the sight of Heaven we have pledged our lives to the cause of our country and we humbly take an oath before your august presence that we will not alter our decision in the matter. We pray that Your Majesty will take cognisance of our loyalty to Your Imperial house and to the cause of our independence.

[Signed by one hundred and thirty-five.]

Of the patriotic sentiments of the Memorial we need not speak. The members of the Club are loyal to their sovereign and sincerely desirous to establish the independence of their country. The widespread interest in this memorial among the people here shows that they are carefully watching the actions of the government and respond whenever an appeal is made to them in behalf of their interests and rights.

Fruit in Wonsan.—During the past month we had the pleasure of a visit from Mr. Malcolm C. Fenwick after an absence of five years. Mr. Fenwick visited Chang-yun in the Whang-hai province and reports a most cordial reception by the Korean Christians there.

Mr. Fenwick is much interested in horticulture and agriculture. In his home in Wonsan where he has a large garden he has given quite a good deal of time to fruit culture. We tried to persuade him into writing an article but we succeeded only in a kind of half promise. He, however, very good naturedly allowed us to ply him with questions and we obtained some information which will interest our fruitists. We may say here that Mr. Fenwick had considerable experience in the orchard and garden in Canada, having spent a year on a model farm of that country.

In speaking of mulching he says it should be put on to keep the frost in, not to keep it out, and therefore should be applied after the ground is frozen hard. In Wonsan where the frosts are more than three times as severe as in Seoul this practice of mulching will preserve such delicate vines as the red raspberry and the black currant, and the grape vines treated in this way need not be wrapped. He favors a rich, well-rotted manure as a mulch, and would put it on strawberries at least four inches deep. He was careful, however, to add "providing some

one would make him a present of the fertilizer." Treatment of this kind is not the best as valuable fertilizers would lose much available ammonia.

He confirmed what we had heard before, that they do not have the borer or wasp described by Gen. Dye in the January number of *THE REPOSITORY*, but in all other respects he thinks they have as many pests as the friends on this side of the peninsula. They do not have more than about half the rainfall in Wonsan that falls here; and being a little later in the season they are not troubled with apples cracking. His pumpkins, corn, wheat, millet and oats were the admiration of his Korean neighbors. He has grown pumpkins larger than a wash-tub, so large that it took two men to lift one the Korean jiggy. His celery was twenty six inches high and seven inches in diameter. We refer this to Dr. Underwood whose celery we have been eating the past several years as the largest raised in the country. Some of his corn had twenty six rows to the ear. The wheat sown was Korean wheat and sown the Korean way so that his Korean farmer friends would have no excuse. Nevertheless they would have it that the seed came from the west as "no Korean ever grew such a crop." Some of the facts here given we had heard before, and used this information to secure more and to have it confirmed. The record surely is wonderful. Mr. Farwick's fruit trees are just beginning to bear and we shall look forward for good reports of them in a year or two. For fine luscious Bartlett pears we are accustomed to look to Gen.'s orchard. We ourselves used our last apples on Washington's birthday which is probably the best on record for keeping thus far. Korea should have a large share in supplying market the fruit of the Far East.

Introduction of Chinese into Korea.—In the present issue a valuable contribution is made by Prof. Hulbert on the *Itu*, a system of Korean interlinear annotation invented 1,200 years ago by a Buddhist priest in order to make intelligible the Chinese texts studied in Korea. Those who would derive the Korean speech from China have to face the fact that the speech of the peninsula and that in which the Chinese ideographs originated were so radically different that an elucidation of this kind was necessary. Chinese, whether written or oral, was clearly a foreign importation into Korea. But when? By whom? How? In answer to the "when" Prof. Hulbert says:

"It indicates also that Chinese was introduced into Korea at or about the time of Christ. Perhaps a little before, at the time of the Tsin dynasty in China. It is hard to believe it was effectively introduced before that time."

By "it" we understand Prof. Hulbert to refer to the *itsu* and the comparisons possible to be instituted in connection with it. His reference to the Tsin dynasty would seem to indicate that he refers the introduction of Chinese literature to that immigration into the peninsula of refugees fleeing from the forced labor on the Great Wall of China, and who founded one of the three ancient Han (Chin Han) which existed in southern Korea. If we have thus correctly stated what is conveyed by the words quoted, a most interesting question is raised. If to the Tsin refugees is due the credit of introducing Chinese into Korean, what are we to do with the "mere historical statements" that Kija enjoys this honor. The *Tong-kuk tong-kun* says: "Kija came riding on a white horse, dressed in white clothes, bringing with him 5,000 Chinamen, people skilled in literature, poetry, music, medicine, philosophy and masters of all kinds of trades." This statement is repeated in every history of Korea we have read. If the historical connection of Kija with Korea is accepted, the statement that he introduced Chinese literature and civilization into Korea even tho a "mere historical statement" outweighs all the inferences possible from a table of grammatical symbols. But, did Kija ever come to Korea? We believe he did because the Korean traditions concerning him have been confirmed and accepted by Chinese and Japanese historians and because he is one of the very few ancient worthies of Korean history of whom we have archaeological remains.

Death of the ex-Regent.—The Tai Won Kun, father of His Majesty, the Emperor and regent of the country during the minority of his son, died in Seoul on the evening of the 22nd inst. He was eighty-eight years of age. He was a man of iron will, resolute purpose, an ardent lover of his country, and a thorough going statesman of the old conservative type.

LITERARY DEPARTMENT.

The Life of Rev. William James Hall, M.D. Medical Missionary to the slums of New York, Pioneer Missionary to Pyeng-yang, Korea, edited by his wife, Rosetta Sherwood Hall, M.D. with an Introduction by Bishop W. F. Mallalieu. Illustrated. New York, Press of Eaton & Mains. 12 mo. pp. 421. Price 3 yen.

Dr. W. J. Hall, whose short life as reckoned in years is told in these pages, was born in Glen Buell, Canada, January 16, 1860. As a boy he was amiable; thoughtful, good-natured, studious. He was converted in his 15th

year, and united with the Wesleyan Methodists. He learned the cabinet maker's trade, at which he worked until his 15th year, when his health failed and he returned to the farm. "I went home, as I thought, to die. O what dark days! Going out into eternity without having won a single soul for Christ. I could not bear to harbor the thought. I promised God if he would restore me to health and strength I would consecrate my entire life to him." God restored his health and the young man was faithful to his vow. Dr. Hall, earnest, devoted, self-sacrificing, a successful winner of souls, was the result.

The next six years, from 1881 to 1887, he spent in school, preparing himself for future usefulness. In the latter year, the year that marked the beginning of the Student Volunteer Movement for Foreign Missions, while at Queen's College, Hall with twenty-one other students signed the pledge to enter the foreign field should the way be opened. In 1887 he attended Moody's summer school at Northfield, Mass., and from there went to New York to finish his medical course. He received his M. D. from Bellevue Hospital Medical College in April, 1889.

His life in the great American metropolis covers a period of four years, from 1887 to 1891. It is told in three chapters and most interesting and helpful reading it is. One's heart is warmed as he reads the story of Dr. Hall's labors among the drunkards and thieves, among Roman Catholics and Jews; among the poor and outcast of all classes and nationalities. We wish we had space to quote a few of the cases given, but we must leave that to the reader of the book.

With Dr. Hall's arrival in Korea in December, 1891, he enters upon a new stage of his life. His associates in his own mission and co-laborers in other missions tell the story of his short but active life. Dr. Hall is introduced to his work and then follow a series of articles, some from our own pages, some by Mrs. Hall herself, and some by other writers, illustrative of Korean life, customs and manners. These chapters will be of interest to all whether they have been in Korea or not.

The published letters of Dr. Hall furnish the reader much valuable information of Korea and of the progress of Christian work. They also show Dr. Hall as a writer and a man. In his first letter from Yokohama he speaks of his work on shipboard among the Chinese as "very interesting." "The first day I went among them, one who spoke a little English came up to me and said; 'You a good man? You look like a good man. You look like a Jesus man.'" The comment of Dr. Hall was characteristic of the man. "I realized as never before that we were indeed 'living epistles known and read of all men.'"

The chapter on "Social and Home Life" by Mr. Noble presents a beautiful picture of the life of this good man. Charming as the picture is drawn, we whose pleasure it was to know the life thus portrayed know it is simply a faithful representation by a devoted friend and ardent admirer. Here we read again how wonderfully God used his servant; we hear his prayers, feel the touch of his warm grasp, admire his devotion while passing thro the fires of the Pyeng-yang persecution, rejoice in the founding of the Hall Memorial Hospital in that city, follow him on his last trip to attend the wounded after the battle; with sad heart watch him thro his final sickness and then follow him to his last resting place in the foreign cemetery on the banks of the beautiful Han.

We recommend the book heartily. It will do much to inspire in the hearts of the young an earnest desire to live a holy life and to save souls. The illustrations as a whole are well chosen tho we think some of the war pictures drew more on fancy than fact, especially the one representing Minister Otori on a fiery charger "Fighting before the Palace Gate."

NOTES AND COMMENTS.

The cord and tassel are back again.

We learn the English fleet has left Chemulpo. It came, it saw it—went away again.

The streets of Seoul are lighted beautifully since the advent to office of the new Commissioner of Police.

The period of mourning for the late Empress ended the 10th inst. with a great final sacrifice. The next day black hats appeared on the street.

The first locomotive of the Seoul-Chemulpo railroad was brought to Chemulpo towards the end of the month. May its whistle soon be heard.

The last entertainment of the series this winter given under the auspices of the ladies of the Seoul Union was a musical concert—a splendid program brilliantly executed—Friday the 11th inst.

We learn that Seoul is to be lighted with electricity, that the contract for the erection of the plant has been given to the company constructing Seoul-Chemulpo railroad, that the money has been paid over and that work will be begun at once. Good!

Rev. James S. Dennis D.D., in a letter to us says, "Please accept my thanks for THE REPOSITORY regularly received by me. I find it useful, and often consult it. I have had occasion frequently to refer to it in the preparation of my work on "Christian Missions and Social Progress."

The interpreter at Russian Legation, Mr. Kim Hong Neuk, who has the reputation of being the most influential at the palace at present, was attacked by three assassins on the evening of the 22nd inst. He had just come out of the rear gate of the palace and while walking on the elevation to the rear of the customs, was assaulted. The two policemen accompanying him were attacked simultaneously, overpowered and thrown off the embankment, while the third assassin delivered several serious blows on the head and shoulder of Kim. His cries for help brought some of the English marines to the spot and the assailants jumped over the wall and escaped.

We are in receipt of a personal note from Rt. Rev. Bishop Mutel in which he refers to the figures in our last issue of the membership of the Catholic church as incorrect. We stated in round numbers that the membership was 25,000. "This is already ancient history, and thanks to God we advance a little every year. Here is a note of our official figures for recent years:

1894,	total number of converts,	24,733.
1895,	" " " "	25,998.
1896,	" " " "	28,802.
1897,	" " " "	32,217."

We thank Bishop Mutel for these figures and are glad to make this correction.

BIRTHS.

In Tai-ku, January 14th, the wife of Rev. James Edward Adams, of a son.

In Seoul, February 12th, the wife of Col. F. J. H. Nienstead, of a son.

ARRIVALS.

In Seoul, February 12th, the Rev. George C. Cobb and wife, to join the Methodist mission.

In Seoul, February 14th, Dr. Harry C. Sherman and wife, to join same mission as above.

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[Vol. V. No. 3.]

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THE KOREAN REPOSITORY

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THE KOREAN REPOSITORY.

MARCH, 1898.

SIMEON FRANÇOIS BERNEUX, BISHOP AND MARTYR.

"Korea, that land of martyrs! Korea, whose name alone causes every fibre of the missionary's heart to vibrate! how could anyone refuse to enter it when the doors were open to him!"—*Words of Berneux when appointed Bishop of Korea.*

BIBLIOGRAPHY.—1. Life of Monseigneur Berneux, by M. L'Abbe Pichon. Translated from the French by Lady Herbert. 1872. 2. Histoire de L'Eglise de Coree par Ch. Dallet. 1874.

THE history of the propaganda by the Roman Catholic Church in Korea is replete with materials for one of the most interesting and romantic chapters in the narrative of the conquest of this world for Christ. In obedience to the traditional policy of that great church little effort is made to acquaint the world with the movement of the forces at work and the experiences which meet them. Such items of information as come to us only increase our desire to know more, and especially is this the case with Korea.

Among the men whose names will be immortal in the history of the Christian Church in Korea none will shine with more resplendent beauty than that of Berneux, the last martyred bishop of the faith. A man of tender affection, deep religious ardour, a plain unostentatious character, passing his life with a deep-seated conviction that he was fated for martyrdom, he eagerly thirsted for the ruby crown, and the words at the head of this memoir, spoken in the wilds of Manchuria when the bulls came from Rome announcing his transfer to Korea were prophetic, sincere, and heroic. Irrespective of creed, race, or mental view, they must provoke a response in the heart of every missionary.

Simeon François Berneux, Bishop of Capse in *partibus infidelium*, Vicar-apostolic of Korea, was born May 14th, 1814, in the town of Chateau-sur-Loir, France, and beheaded for the faith on the 8th of March, 1866, at Söul, the capital of the land of his diocese. Of his parentage we know but little except that they were poor but industrious people, his father dying about the time the son was ordained to the priesthood in 1839, and his mother about the time of her son's death, and his sister only surviving him. As a boy he was bright and intelligent and at the age of ten years attracted the attention of the local priest, M. l'Abbé Nouard, who made him one of the choir boys of the local church. The lad early expressing a desire to enter the priesthood, the kind-hearted abbe gave him personal instruction for a time and then placed him in the college of Chateau-sur-Loir where he soon distinguished himself for his regularity of conduct and his rapid progress. After a time in the seminary at Précigné, he entered in October, 1834, at the age of twenty, the great seminary at Mans. Here he devoted himself to study, mentioning in his letters specially physics, ecclesiastical history, and the Fathers of the Church. We pass over this period, only pausing to remark that the early reputation of the boy for regularity of conduct and rapid progress was maintained in the wider fields of the seminary and college. On September 24th, 1836, he was ordained deacon in the church of the priory, now the abbey of the Benedictines of Solesmes, which order he had once desired to enter and the two following years, 1836 and 1837, in spite of his youth he was appointed assistant teacher of philosophy at Mans. It was on the 25th of May, 1837, that the great desire of his heart was realized and in the bishop's private chapel at Mans he was ordained to the priesthood. A year's rest was granted him to recuperate after his long term of studies but in October, 1838, when only twenty-four years of age, the Bishop of Mans installed him as professor of theology in the great Roman Catholic seminary at that point. Not long, however, was he to remain in this honorable post. We are told:

"It was during this year (1838) that he realized his vocation; and his desire to offer himself for the work of an apostle to the heathen was so great that his health gave way under it. He confided his secret to M. Nouard, who had great difficulty in obtaining the bishop's consent to this change of plans; but perceiving that the pressing nature of the call he had received from God had materially affected his health, he at length permitted him to resign his post."

Thus released he spent a few days at home, not however acquainting his mother and sister with his determination, and July, 1839, he left them to enter the Seminary des Missions Etrangères at Paris, never again to behold their dear faces. This famous

seminary was founded in 1657 for the purpose of receiving such ecclesiastics as are desirous of devoting themselves to missionary labor, whether amongst the heathen in distant countries or amongst those who are separated by so called heresy and schism from the Roman Catholic church. Here for six months Bernaux remained,—a time spent largely in heart preparation for his future work. Then came the news of the persecution in Tonquin. Fifteen priests and two bishops had been put to death, while a third bishop had died of fatigue, suffering and grief in fleeing from persecution. The heart of this consecrated man bounded with joy at the thought that he might be selected to a post at this point, and so it proved. He was ordered to the front. Writing Nov. 28, 1839, to his old friend, M. Nouard, he says:

"God I praised our vessel is at Havre. I will take us direct to Macao, where the superior of our missions there will assign each of us our particular post. If the persecution in Cochin-China or Tonquin should relax, we shall be sent there in order to repair the damages done our Lord's vineyard. If not we shall go either to Tartary, China or the Korea. O, how glorious is the portion which God has assigned to me. Ere long perhaps I shall tread the very soil where the blood of martyrs is yet flowing! a land where everything preaches a lesson of sanctity! O, what grace is this for me to help me to overcome the evil that is within me! May I profit by it indeed, for the glory of God and the salvation of souls. I must set to work at once to become a China-man. It will be hard work. I must learn to eat rice, drink tea, smoke a pipe, shave my head, wear a pigtail, and a long beard as well if it will grow! But what matters? were it necessary to walk with head downwards and one's feet in the air, I am ready for all provided it be for the glory of God!"

The voyage on a small sailing vessel began Feb. 12th. 1840, and it took the party 110 days to reach Anger on the island of Java. The future bishop was seasick for five weeks. Traveling in those days was very different from what it is in these times. On the 19th of July his heart was set in a flutter by the sight of the coast of Cochin-China, but no hope of a landing existed for the persecution still prevailed. On the 31st of the following October he is finally in Macao, since 1580 the headquarters of the Latin race in China. He immediately adopted the Chinese costume and mode of living and in addition to other work had assigned to him the education of two Koreans afterwards to rise to fame, named Andrew Kim and Francis Choi. While thus at the threshold of his missionary career he was brought into contact with his future field, the day when he should enter the peninsula was still far in the future. He was first appointed to Tonquin to which field he accompanied the bishop, Mgr. Retort, arriving Jan. 16th, 1841, after varied experiences and a narrow escape from falling into the hands of

hostile Mandarins. Berneux and a brother priest, M Galy, were left in a Christian village in hiding while Mgr. Retord proceeded to the episcopal palace which consisted of a mud hut. With his companion M. Berneux found a hiding place in a convent in the village of Yenmoi. In this hut he could take but six steps, he was obliged to carry on all conversation in a whisper; all the daylight he saw was what came in thro a crevice in the wall and in order to read or write he was compelled to lie full length on a mat. Yet he esteemed himself the happiest of men. Unmolested he abode with the humble villagers administering to them until Easter Day. He was then to leave this retreat with M. Galy for a more distant one and all preparations were perfected for the departure and farewell mass had been said when suddenly a band of 500 Tonquinese soldiers surrounded the dwelling and Berneux and Galy with nineteen Christians found themselves prisoners. He managed to illude his captors for a time and took refuge in a basket of onions in a loft in the house of one of the nuns. Beneath him the nun made a smudge fire which nearly suffocated him and proved ineffectual to protect him. With his companions he was taken to the chief provincial town, Nam Dinh, Berneux and Galy being confined in cages. From here he was transferred in May to Hue where every effort was made to induce or force him to apostatize and trample on the cross, the judges going so far as to try to drag him over the precious symbol. They were beaten on several occasions with the cruel *rotin*. The judges finally found them guilty of having preached the Christian faith and condemned them to be beheaded. Their death warrants were made out and only needed the king's signature to be executed. But the sentence was delayed and days grew into months, all this time the priests being confined in prisons and meeting treatment which reminds us of the experiences of Judson in Burma. On the 3d of Dec., 1842, the King, Thi-u tri, signed the death warrants but hesitated to proceed in the execution, the prisoners being remanded to the prison for condemned felons. Writing of his experiences M. Berneux says:

"It was, I assure you no small humiliation when for the first time we found ourselves squatting on the ground amongst thieves and murderers, and elbowed by leeches; but the disciples are not above their Master. Was not Jesus Christ confounded with thieves? was not an assassin preferred before him?"

How long this would have continued we cannot say. A period was put to the whole affair by the arrival of the French corvette *Héroïne*, M. Lèveque, commander. He effected the release of the priests on March 12th, 1843, and five days later

they sailed away from the shores of that inhospitable land. Seized the 11th of April, 1841, their captivity lasted two full years lacking but one month. This was Berneux's training. It gave him a hardihood and courage in the presence of danger which knew not how to listen to the dictates of personal safety.

Capt. Lèveque having given a pledge that the missionaries should not again put foot on the soil of Cochin China carried them in spite of their protests to the Isle Bourbon where they were permitted to land and remain. Finally, having given the governor of the colony a promise he would not attempt to penetrate into Cochin China, Berneux was permitted to return to Macao. Here he remained for a time until appointed to the mission in Manchuria and proceeding north on 15th March, 1844, one year and three days after his release from the prison for condemned felons in Tonquin he landed in Lean tong, and proceeded to the residence of the Vicar-apostolic, Mgr. Verolles.

Originally part of the diocese of Peking, in 1838 the Vatican separated Manchuria into an independent diocese and appointed Mgr. Verolles to the head of the new see. He arrived here in the spring of 1841 accompanied by M. Ferreol appointed to Korea who was seeking to penetrate into the peninsula. Here M. Berneux was permitted to prosecute his labors in peace until 1849 when trouble broke out and a courageous attempt on the part of Berneux to induce the Mukden mandarins to follow a different course proving ineffectual he and the bishop thought it wise to go to Shanghai for a time. Berneux however soon returned and having been made Pro-Vicar-apostolic of Manchuria on the 27th of Dec., 1854, he was ordained episcopally by Mgr. Verolles with the title of Bishop of Tremita. His work in Manchuria was ended however for bulls from Rome had already been sent appointing him Bishop of Cayse and Vicar-apostolic of Korea. A long siege of sickness delayed his departure but recovering somewhat he went to Shanghai and on the 17th of Jan., 1856, embarked in a Chinese junk for Korea.

The traditions of the work of the Catholic Konishi, commander of one the Japanese armies of invasion in 1592, and the efforts of his chaplain and Japanese believers to proselyte the Koreans, are familiar to all. The story of the early work of Koreans in the closing years of the 18th century, who having become converts to the faith in Peking returned to propagate the faith in their own land, is also well known. To a young Chinese priest belongs the peculiar honor of having been the first foreign missionary to enter Korea to preach Christianity. He arrived in 1791 and died in 1794 to be succeeded by another young Chinese priest. It is claimed that the number of con-

verts in 1800 amounted to 17,000. This large figure is certainly an exaggeration but it is still true that the zeal and energy of the missionary drew on him the vengeance of the government, which proclaimed the Christian cult and death to the missionary.* He was beheaded on the 21st of May, 1801, and for over thirty years the Korean church was without a foreign overseer. At length in 1832 Mgr. Pinguère, co-adjutor of the Vicar-apostolic of Siam, was appointed to Korea and the mission was confided to the Missions Étrangères. Mgr. Brugière got as far as the Korean border but did not succeed in crossing and finally died there in 1835. His companion however, a Chinese priest named F. P. Li, who had been educated in Naples took up the uncompleted mission and entering the peninsula found means also to assist the entrance of MM. Manbant and Chastan who were the first European missionaries to reach Korean soil. They were soon joined by Mgr. Imbert who had been appointed co-adjutor of Mgr. Brugière. The three French priests reached the capital the 31st of Dec., 1837. For nearly two years they carried on their work when a persecution breaking out, in order to save the Koreans, the three French priests heroically surrendered to the authorities and were executed 21st of Sept., 1839. The new bishop was Mgr. Ferreol, already mentioned. Accompanied by M. Daveluy and a Korean priest, Andrew Kim, they entered Korea in 1845. In 1852 the Christians are said to have numbered 11,000. Mgr. Ferreol died peacefully on the 3d of Feb., 1853, and his successor was Mgr. Berneux.

Accompanied by MM. Pourthié and Petitnicholas, Bishop Berneux left Shanghai the 17th January. Two months later they are anchored opposited an extensive Korean village, having been detained along the coast of China. At their mast-head they flew a flag with a cross on it as a signal, and for four days they continued sailing back and forth looking for the party that was to receive and guide them to their destination. Finally they were signalled and under the guidance of native Christians and disguised in the costume of mourning they proceeded to the capital. Here he had a joyful meeting with M. Devaluy. Mgr. Berneux immediately took over the administration of his diocese and fixed his residence in Seoul. His main effort was to conceal his presence from the government. To facilitate this he adopted the rank and style of a noble. He writes:

I myself have adopted this dignity as by this means I can pass rivers and lodge in inns without danger of discovery. But, as I should have been obliged to wait too long before I could obtain from government the letters of

* For this famous edict, the first against Christianity, see KOREAN REPOSITORY, Vol. IV, page 223.

nobility, I have given them to myself. I have adopted all the manners of a noble, excepting the blows and the exactions. I have purchased a house in the capital, and have taken a Christian, a true noble, and installed him in the outer apartment. His wife and children occupy one of the interior rooms, and I lodge in the other. This family appears to the world to be the proprietor of the house, and no one dreams that a European bishop resides therein. But if the nobles have their privileges, the women hawkers and beggars have theirs. These women are permitted to enter, unannounced, into the inner court; and as my red beard, my eyes and fair complexion belie any idea of my being of Korean blood, I am obliged to remain shut up in my little room from morning till night, and from night till morning, without the liberty of going out in the court, without opening my window even in the summer, and without speaking above a whisper. This little room is in fact my entire palace. Here morning after morning upon a chest which serves as an altar, I celebrate Holy Mass; here seated on the ground I work; here also I take my two meals, and receive the catechists by means of whom I communicate with the Christians; for, except the four catechists, and a few others who are necessary to me, no one amongst the Christians is allowed to come and see me. My house is not supposed even to be known to them, and they may not reveal it to others when it chances to become known to any of them. Notwithstanding all these precautions however, my house is often suspected, and in this way I have lost two of considerable value, and two others I have been unable to sell."

This side glance into the life of the bishop is interesting, for it shows us a Korea which has passed out of life into history. Having reached the capital in May, 1866, he gave the first six months to the study of the language and then in November following made his first round of visitation to the provinces. As a missionary he had reserved to himself the capital and sixty neighboring villages, for each missionary had a parish for which he was responsible. All work was attended with the greatest peril for it had to be undertaken in the presence of the torture's club and the executioner's sword. Everything had to be done with the greatest secrecy. There were no chapels and no places of resort for the Christians. The fact that they were Christians had to be concealed by every possible artifice by the native converts not only from their neighbors, but sometimes from their nearest relatives. Mgr. Berneux says:—

"Among the Christians there are many who belong to families who have no idea that such is the case—women who have been baptized unknown to their husbands, children unknown to their parents. The difficulties they have to overcome in the practice of their religion in these cases are innumerable; nevertheless faith makes them very ingenious. They continue to avoid detection, and to recite their daily prayers morning and evening, and what is more difficult still, to keep clear of joining in the superstitions of their country, and to leave their homes yearly for confession in the catacombs, where we are often obliged to conceal ourselves; were it found out that they were Christians, their bodies might be broken by blows, but their constancy would be unshaken."

And this was true and were it necessary to prove it a thou-

sand instances of constancy to the faith even to death might be cited. The bishop gives an interesting instance of the conversion of a young man of family whom he had taken to dwell with him preparatory to baptism. This young man had a concubine to whom he was greatly attached and from whom his family had sought in vain to separate him. After becoming a Christian he is told that religion will not permit him to retain the woman, and that day he sends her away. The bishop adds:

"An old uncle, a mandarin in the capital who had vainly exhorted him to separate himself from this woman, being witness of the facility with which the youth broke away from this tie which he had so long enthralled him, desired to know the cause. It is not hidden from him; in consequence of which after having studied our books, this old man sells his mole of office and his house, throws up his charge and begins himself to learn the catechism."

Another instance of conversion cited by the bishop is that of an old official seventy years old who by chance obtained a Catholic book, read and was convinced. He resigned his post and retired into private life, but in order to keep his family in ignorance of his object he feigned imbecility, never writing or speaking. This continued for several years; a catechist finally succeeding in baptizing the old man. The account of the method in which the work of the church at this period was carried on is most interesting.

"The capital we divide into four quarters, and at the head of each we have a catechist. It is into them that the Christians communicate with me, and they accompany me on my visits to the sick. Twice a year, in spring and autumn when I begin the administration, the catechists seek among the Christians a place which may serve as chapel. This is always very difficult to find. In the poor dwellings of our Christians it is often impossible to stand upright for the celebration of holy mass, or to locate the five and twenty persons whom I ought to confess. Those which are not so inconvenient are either in a dangerous quarter, or the family is not all Christian. But in order that our meetings should remain secret it would be necessary for us to have about forty houses amongst which Christians of the capital might be divided; but I have not even fifteen. When the Christians have prepared everything I go before daybreak to the house where I am to administer the sacraments. Twenty-five Christians are waiting; the men in the court, the women in one of the two small rooms of the house; the other room, converted into a chapel, is for me. After a few words with our dear neophytes, who are always overjoyed to see their bishop and to receive the sacraments, for which they are really famishing, I recite my office and during this time the catechist takes down the names of all who are coming to confession with the circumstances concerning them which may be useful for me to know. After this some books are read by way of meditation, in order to prepare them for the reception of the sacraments.

After breakfast follows catechism and examination in Christian doctrine, then confessions, during which time the women attend in their apartments to the spiritual readings. In the evening the catechumens are examined; and then I go to rest, weary but content with my day's work; unless, indeed, some wife unknown to her pagan husband comes at midnight for instruction

In these cases even a timid noble lady who has never before crossed the threshold of her own door finds courage when it is a question of receiving the sacraments. Disguised as a poor woman she comes when all her family are asleep, and in the middle of the night, to the house where the Christians are assembled. The number of these ladies is considerable, and although in the midst of a pagan family, they find means to fulfill their duties most exactly. In the middle of the night they come to confession, and assist at three o'clock mass after which they re-enter their houses as they left them, without being suspected by either husband or family. Woe to them if their nocturnal absence is discovered by their husbands! Instant death by poison would be the punishment of their temerity.

After mass follows the baptism of children and adults, confirmation, and occasionally extreme unction. The Christians return to their respective homes often weeping for joy; whilst the missionary hastens, thankfully, to the next house to repeat the exercises and functions of the previous day. The number of Christians in this town is over 1,400. The administration, therefore, in this secret manner requires no less than two months."

Was the missionary ever tired? Yes, for sometimes the bishop would wake up in the morning to find that he had fallen fast asleep in the midst of disrobing and had one sock still in his hand and the other on his foot! Under circumstances like those above detailed it is marvelous the amount of work that was accomplished. In spite of club and axe the missionaries were able to assemble in synod in March, 1857, when Berneux ordained as his colleague M. Daveluy, who had been in Korea for eleven years. Mgr. Daveluy became titular bishop of Acenes. The mission then consisted of two bishops, Berneux and Daveluy; four missionaries, Mastry, Pourthie, Petitjeanolas and Heron, and a Korean priest, Thomas Choi.

Persecution soon became the universal experience of the mission. In 1860 a number of Christians were seized. The bishop himself narrowly escaped seizure in a country station and only escaped by precipitate flight to the mountains where he wandered for eight days and nights without food. By 1863 their presence became known and on one occasion Berneux was actually seized and beaten by the people. The sorrow of the worthy bishop at the ravining of his flock was great. He passed the years under a heavy strain and described himself at fifty as a white-haired old man. He gave himself up with a generous abandon to his work. Special attention was paid to the development of a literature for the church, and one is impressed with the number of works which bear on their title pages the names of Berneux (whose Korean name was Chang), and Daveluy. From this time dates the Roman Catholic printing press of Korea. The great Catholic work among children known as the Mission of the Holy Infancy was set up, and fifty children rescued from the streets were brought up by the church and from 8,000 to 10,000 children baptized yearly

who soon passed to the happiness of heaven. For the formation of a native ministry two small colleges committed to the care of MM. Pourthie and Petitnicholas were hid away somewhere in the hills.

But already the unquiet inquisitive obtrusive West was standing outside Korea's door demanding admission. In January, 1866, a Russian man-o-war appeared on the east coast with some extraordinary demands. The circumstances attending the absorption of the Amur region by Russia which had long been the buffer between Korea and the northern power were probably little understood in Seoul and this naval visitor only succeeded in inspiring intense alarm, and, unhappily for France, the terrible deaths of her nationals and the spoiling of their church. Certain Christian *yang-bans* perceived in this the opportunity for the church and proposed to the Tai Won Kun and those in power that Mgr. Berneux should mediate between Korea and Russia. This was done without the bishop's authorization, however, and when it came to his knowledge he stated he could do nothing in the premises. However, pressure was at work. The first advances to the regent were coldly received and cast a damper over the project, but Martha Pak was an attendant on H. H., the Princess Tai-wön, and one day she brought word that Her Highness had said: "Why this inaction? The Russians will enter Korea and take possession of the country; whilst the bishop who might doubtless prevent this mischief goes off on his mission in the interior, altho we need him so much here. Let them write once more to my husband; it will succeed, I assure you, and then recall the bishop." The second letter was received by the court and the all-powerful Prince-Parent with such favor that conveyances were sent for both bishops, the funds necessary being supplied by the Tai Won Kun's son-in-law. The bishops obeyed the summons, Delevuy arriving in Seoul first on Jan. 25th, 1866, and Berneux on Jan. 29th. But the drift had already set in an opposite direction and it is said at this time a letter from Peking was received at the court stating that China had begun to massacre all Christians, one of the most infamous lies that has stained history with blood. The Christians at court met with a serious rebuff, and much disquiet was felt. Bishop Berneux writes Feb. 10th to M. Feron:

"I expected an interview with the regent immediately after my return, since they sent for me in such haste; but until now he has said nothing. I think it will take place. Anyhow a great step is gained."

But already the plan was blasted and very different measures decided upon. A servant of the bishop named Yi Son-i

betrayed his residence and that of other missionaries to the authorities and at four o'clock on the afternoon of Feb. 23d the house was surrounded and the bishop seized. He was first confined in the *Ku-ryu Kan* or felon's prison, but was soon removed to the *Keum-bu* or official's prison. Among the soldiers who attended the bishop during the trials were two Christians, So Sieng Kiei-ni and his son Jacques So In-Kiei-ni, from whom all the details of the inquiry have been learned. The replies of the bishop were terse and heroic. "If you take upon yourselves to reconduct me to my own country, without doubt I must go; but not otherwise. Do what you will; I am quite ready to give my life as a witness to the truth of the religion I have preached." He was cruelly tortured both with the paddle and the club. His death sentence we are told was, "Since (N) refuses to submit and will neither apostatize nor give information required, nor yet return to his own country, he is sentenced to lose his head after submitting to various torments."

The sentence was not long delayed. On March 8th, the bishop, accompanied by M. M. de Bretenieres, Beaulieu and Doué, was led out the west gate to the place of execution. The site selected was on the river's bank near the village of Sai-nam-t. The account of the execution is a sickening one for they were executed by the cruel *hoi si* process. The work was soon done and the soul of the heroic priest and bishop was at rest forever. For three days the bodies were left unburied when the villagers of Sai-nam-to interred them in one grave. Thus fell in the 52nd year of his life, Simeon Francois Bernex, after ten years of labor in Korea, and with him fell ten thousand converts it is said. In August the bodies of the bishop and the priests were finally recovered by the Christians, and became the possession of the church. As a priest, a missionary, a bishop, a Christian, the martyr needs no eulogy. His friends would have the Church of Rome canonize him. It is unnecessary. God has already done so.

GEO. HEBER JONES.

THE KOREAN BABY.

IN appearance he is plump and round with a milky complexion, black and sometimes brown eyes. If clean, which is the exception rather than the rule, he is attractive, and justifies the remark frequently heard, "What a cute little baby!" The "diagnostic feature," as the profession would say, of a Korean baby is not the hideous tufts of hair seen on a Japanese baby, but a remarkably flat back head. You might at first conclude they were related to the Flat Head Indians of America—and no one can disprove it if I say they are.

The head of the Korean baby is wider than long or about equal, and the depression is from a loss of the back, or that the back is more consolidated and requires less space. The phrenologist tells us that the front head is for intellect; the top for worship; the sides for mechanics, locomotion, construction, the why and wherefore of things; the back for love of home, country, friends, children and wife.

The careful readers of local news in Korea will no doubt have observed the deficiency of some of the qualities of the back-head as well as an excess in the development of others. I am not going to discuss the virtues or the faults of the Korean, but this by way of introduction to my subject—the Korean baby.

If you are a newcomer you will very early be told that the head of the Korean baby is flat because it is laid on the hot stone floor. Then when you discover that the baby rarely lies on the floor but is either engaged as the twins of Mrs. Micawber were represented, or tied on its mother's back or on the back of another child a trifle larger than the one carried; you perhaps not unnaturally conclude that the head of the Korean baby is like a jelly fish and is squashed by its own weight. This is all a delusion. The fact is it is harder than its western counterpart.

Then you will also notice that even the most ignorant and barbarous mother will put some old clothes under the baby's head when on the floor, or in the better regulated families a pillow of saw dust, cotton or chaff. You have also read of the Flat Head Indians who tied the papoose to a board and in that way made the head flat. This is also a delusion and will do for those

who would like to conceal their ignorance. Such a pressure would paralyze and subsequently kill all Flat Heads. It is not pressure in the case of the one nor is it stone floors in the other.

When I was a school boy I used to hear, "If you want a strong muscle you must use it. If you wish to improve any intellectual faculty you must use it."

I therefore conclude that the flat head is caused indirectly by bad food as it does not stimulate the back-head faculties, and in several generations would produce such results as we see here from *inaction*. This inaction is furthermore the result of cultivating some faculties at the expense of others, such as the top head or front head. The Korean's education has developed the front head and top-head. The educated Koreans have bright intellects and good memories. And as to the top-heads, they are most religious. They worship everything from the sandals on their feet to the hair on their heads.

Moreover I have seen that the flat-head is not an artificial or mechanical production but the babies are born with it.

Koreans can explain anything and the floor business is his explanation—side-head exaggerated. But when you find him deserting his king or selling his country you say there is something wrong with his ethics. No it is his flat back-head. But this is politics or something akin to it and I am on the Korean baby. The Korean baby rarely has anything on except a little coat of many colors like Joseph's, while some of the better people clothe the little tot in a pair of pants large enough for a child of six.

We westerners keep making the mistake of comparing our ideas with theirs. Now while washing in the west implies use of water it is quite different in the east. If you say wash the baby without "*in water*," the Korean wipes the baby. You say wash the sore, the Korean wipes the sore. The washing the baby's clothes is rare except with some of the better class. They simply wipe them until a fly couldn't keep his balance on them. You may hear of babies being washed at birth, but after you learn that water is not essential to a wash not only in Korea, but in Arctic regions where Dr. Nansen "scrapped" his clothes for a "wash," you may discover that the new baby is wiped with a rag, cotton, bit of straw, the fingers, anything. In such filth the eyes suffer and thus we have many blind not from war or accident, but from filth. You see a good many hunch-back babies, but not many adult hunch-backs. And you say, "What is the cause?" Why the babies die. "And what causes hunch-back?" Rachitis. "And Rachitis?" Poor food. Did you ever try to raise a colt on sour milk and corn meal? I did, and it died.

And so do many of the Korean babies who get the extract of millet and sour cabbage.

The mother has "plenty of milk!" So does our cow when I feed turnips. But she has "rich milk" when I feed beans and oats and buckwheat. Look at the mother's diet; millet, or rice, or potatoes or oatmeal with a poor red bean which contains some bone and brain food, with pickle cabbage and turnips. The old saying you can't get blood out of a turnip is here practically demonstrated. The poor in the interior only gets beef and fish on feast days and sacrificial days. Along the coast fish is cheap, and the poor eat it.

The exciting cause of hunch-back may be the way the babies are carried tied on the mother's back or often on a child's back seven or eight years old. Now the tying on is a support for the pelvis only and the head and shoulders are jerked around on the unossified spine.

I have seen such a child with the baby on its back playing "top" on wooden shoes. Yes, they do fall and I have seen broken legs from such a game. I once saw a fight. Two men and one woman with a baby on her back. She fell backwards on the baby, the two men fell on her, and I—fell on the top (knots).

The mortality of the Korean baby is high, but must be not so high as the second year, for then they are more exposed and are stuffed with anything the mother can get such as tidbits of cucumber, dried fish, and the like. Think of a mother tying her infant on her back with an old rag and going to the river to wash *her husband's* clothes in the cold spring and fall and getting the baby's feet frozen till the flesh dropped off. For it would "cry" if left in a warm room. Or what would you say to see a naked baby near a fire box and if it should sit down and cook a part of it, or fall into a kettle of hot water, (the Korean kettle is level with the floor) or if you should see it crawl around by the kettle where the chink had fallen out of the floor and get its leg into the fire and roast it? Would not a society for the prevention of cruelty to children be in order?

W. P. MCGILL.

MR. ROBERT E. SPEER ON KOREA.

MR. Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, accompanied by Mr. W. H. Grant, visited Korea last August. We are in receipt of a pamphlet of forty-seven pages embodying the result and impressions of his visit. Mr. Speer is an optimist, an enthusiast, a thorough believer in missions, and in the ultimate triumph of Christianity. The ever present note-book and ever moving pen are discernible on every page of this report. Few things seem to have escaped his notice and he draws from his store-house "things new and old," some well digested and others not so. The conclusions from native testimony are not always the logical outcome of the premise. For some reason it is not wise to build too much on simply testimony of natives.

Mr. Speer discusses with fulness and evident sympathy and approval the "Methods and Policy of the Mission." The "six months' probation" as catechumens is perhaps borrowed from their Methodist brethren, but it seems to work well and surely something of the kind is needed here. We give below the questions asked of and answers given by an applicant for baptism. We do this in order to show the thoroughness of the examination, and because we believe these questions are a fair sample of the questions asked by other missionaries. It is our custom to ask similar questions tho nobody but a stranger would think it worth while to write them down:

"Why have you a mind to be baptized?" The candidate, who was evidently under some feeling, replied, "Formerly I did not know Christ; now I believe in Him." "Why?" "On account of my many sins. I have sinned much." "What kind of sins?" "I know scarcely any sins that I have not committed." "What ones?" asked Yi, a native leader of great capacity and penetration. "I have worshipped spirits. I did not know that I was sinning before I heard of Jesus. I heard His words that the people of the world are sinners, and that He had come to stand in sinners' stead. I learned this from a man named Chu." "Who is Jesus?" "The son of God. The Bible taught me this, and that He had come and died and lived again." "Has Christ

borne your old sins?" "Yes, He has." "If you died before baptism would you go to heaven?" "Yes." "Is baptism not useless, then?" "It is a sign of union with Christ, showing that I am a part of the body of Christ." "Do you observe the Sabbath?" "I have done so since I became a catechumen." "Why?" "Because it is a holy day." "What is your business?" "I am a go-between or middle-man." "Fair-days come on each fifth day; when they fall on Sunday do you still observe the day?" "Yes, I have done so for seven months." "Do you love Jesus?" "Yes; He saved me and will give me new life." "Do you love your wife and children?" "Yes, we used to fight. I got drunk in those days. Now I love her and I love Jesus more than all." "Do you understand the Lord's Supper?" "I think so. It is kept so as not to forget Jesus. The eating and drinking are marks of our being joined to Christ." "Do you still sin?" "I cannot help doing wrong daily, but I pray to God when I do." "Does God hear you for the goodness of your praying? Have you any merit?" "No He does it for Christ's sake. As for merit, I have not the slightest little bit." "How do you know you are forgiven?" "The Bible says that if we confess, we are forgiven, I believe it." "Why do you believe the Bible?" "It is the Word of God." "How do you know?" "The story of the shepherds and the coming of the wise men makes me think that it is true." "Have you ever had a concubine?" "No." "Do you drink?" "I was a hard drinker, but not now. This body is not mine. If I abuse it, I shall receive eternal punishment." "Do you speak the truth?" "I have lied even while I was a catechumen, about the price of goods so as to make a 'squeeze,' but I have quit. It is hard in my business, but I cannot lie and be Christ's disciple." "Tell of your experience as a catechumen." "Well, other middlemen will not have anything to do with me, now that I have become a Christian. I am able to read the Bible in both Chinese and Korean, and since becoming a catechumen I have been going to the church every night, where a number of us meet and read. I have preached to my wife and children, but only my wife and one son have come yet to believe and to do." "What is your idea of God?" "I know that he is the very high spirit." "Where is He?" "There is not one place where He is not." "Has God power?" "Yes, He has power to deliver us from wicked devils." "Do these tempt you much?" "Yes; if I don't keep reading the Bible I am constantly tempted to gamble, to commit adultery, etc." "Have you given up sacrifice?" asked Yi. "Yes." "What do you do on the day of ancestral worship?" "I go to the church on that day." "Can Christ keep you from sin?" "Yes, if I trust Him with all my strength." "But will He continue to do what

He has done?" "Can I think otherwise of Him?" was the rejoinder. "You can't see the Lord," said Kim; "how do you know all this?" "I believe, therefore I know." "I fear," Mr. Lee, "that in about six months you will quit this business." The man looked up sharply. "Not so," he said. "Do you know," the questioner resumed, "that Jesus loves you?" "If He had not loved me, He would not have died for me. From the time He died until now I know that His love was bestowed on me." "But how do you know," I asked, "that Jesus died for Koreans? was it not for Europeans only?" "No," he said kindly; "He died for the whole world," as though I had suggested depriving him of his own. "We have asked a great many questions now," said Yi, as though satisfied. I told the man, then, that we were glad to welcome him into the great society of our Saviour, made up of millions from every land, and that though we should never see him again here we should meet him above at the reunion eternal. "That is a thankful word," he replied as with glowing face he passed out, and Chung, one of the leaders, added. "I never thought before of that not meeting and then meeting above. That was a good word. I am glad."

We think Mr. Speer is in error in the statement that the Methodist girls' boarding school "came at a later time" than their own. He devotes much space to the discussion of Bible translation over which the mission spent several days of discussion. Mr. Speer is greatly in error in saying in his account of the periodicals in Korea that the *Christian News* and Dr. Jaisohn's paper are the only publications of the sort in Korea. The *Christian Advocate* preceded the *Christian News* and there were secular newspapers not mentioned by Mr. Speer.

KOREAN FARMS—IMPROVEMENTS.

THERE is much uncultivated land in the peninsula due to two principal causes—the lack of water and the excess of water (strange as this may seem). That these two opposite difficulties should be suffered to exist together is generally because of poverty or ignorance—because the farmer is without the wherewithal to make the improvement necessary to secure water or he is ignorant of the method of making the most economical improvement looking to that end. What little knowledge I have of this matter is in this diluted form gladly put at the service of this laborious and suffering class of the Korean population, in the hope that it may be of some benefit to him practically.

With two difficulties so diametrically opposed a solution of the general problem is promised at a glance in the use of one difficulty to modify if not surmount the other. That is: if the farmer can find or discover some means to transfer the excess of water at one place to such other places as it is lacking.

Let us first examine the case where there is a lack of water at hand. With an average precipitation of forty inches a year, as there is in Korea, there is sufficient water for general agricultural purposes.

But in a district where rice is by far the most remunerative crop, sufficient water is not always available and cannot always be secured for this thirsty cereal by Korean methods. Rains then, if equally distributed throughout the growing season, would generally be sufficient even for its cultivation. And if nature fails to make a proper distribution, often it is in the power of man to so supplement her generosity as to provide the water just where it is needed. For instance, where an alluvial valley is surrounded or partly so, by hills without streams or springs—where the only water to be obtained is from the veins, it may be collected in reservoirs upon the hillsides and the water distributed as needed. Nature herself often provides reservoirs both upon the surface as lakes, and underneath resting upon a horizontal or impervious strata. To form an artificial reservoir often only a dam will be needed across a ravine, especially if there is a deep sub-soil of clay.

In this case, if the valley to be irrigated is large, the expense will be very small, especially when compared to the increase in value of the crop of rice over that of another cereal, such as wheat, which might be raised by the ordinary rains, for not only is the land capable of producing considerable more bushels of rice than of wheat, but the value of the crop, considering both foreign (American and Japanese) and domestic markets will be two or three times that of the wheat, even were the latter marketable, which at the present time is certainly not the case. If the bottom should have to be tamped or clay should have to be brought from a distance to make the reservoir impervious, even if artificial cement should be used for the purpose, still the value of the crops may justify the expense which at any rate must be separately determined for each individual case.

A valley enclosed say by three hills each with a reservoir having a capacity of 1,000,000 cubic feet, would hold enough water to irrigate 100 acres of rice land. That is; assuming the evaporation from the surface of the reservoir and irrigated land to be in this latitude, only equal in inches to the average annual fall of rain direct upon that surface (namely about forty inches), the reservoirs would hold enough water to flood the hundred acres of land and keep it flooded, if the fair assumption is allowed that rain of at least one inch will fall, in most places in Korea, at the season of rice growing, during any one month. Fortunately for the farmer's purposes, at the very time there is most evaporation (during the period of rice growing), there is the most fall of rain—in fact for an average year about half the precipitation of the year, and the stated rule of evaporation still subsists. Korea, therefore, does not have to contend with the difficulty found in central California, where there is an evaporation of twenty-one inches and only one inch fall of rain.

But evaporation is not the only obstacle to contend with here. Percolation in the soil irrigated must be calculated for. It varies with the character of the soil. In a known case where the average yearly rainfall is twenty-four inches and the evaporation twenty-one inches, and the percolation four inches in earth, if sand were substituted for the earth the percolation would be twenty inches. However, available soil used for the cultivation of rice, would be classed as earth instead of as sand and the percolation would be much less than if it were sand, especially in places where the soil is already saturated with water, which is often the case here. The difference between the value of the rice crop and a wheat crop on that land for one year would be several thousands of dollars—much more than enough several times over to construct even expensive reservoirs; and those it should be remembered

would, with but little annual repair, remain good indefinitely. Should there be springs or streamlets heading in the hills, the Korean farmer may be trusted to regulate the water supply upon his few acres in the valley below. But it often occurs that the land to be irrigated is upon the border of a slow moving stream. In that case, if there is sufficient fall in the stream and its banks are not too high, some of its waters may be brought from a point higher than the land to be irrigated in a side canal of more moderate fall than the stream. Whether it would be economy to raise rice instead of other cereal upon such land would depend upon the additional expense necessary to be incurred for the canal. That is it would depend upon the distance the water has to be brought. It may be stated generally, however, that for agricultural as well as for mining purposes, in the United States and elsewhere, water is often thus conveyed in canals or flumes, scores, even hundreds of miles. In passing, may it be said, that a certain Korean once came to me to learn if possible how to irrigate a small piece of land located within a few yards of a body of water slightly higher than the land, but with an impenetrable hill of rock between.

Both the syphon and the pump were explained to him. The syphon was just what he wanted, for it will convey a constant stream of water over any obstruction nearly thirty-four feet high. But some days afterwards I learned that the pump pleased him most, and that he had made a serviceable one by nailing four long boards together. He had learned only half his lesson.

To return; if the distance is far or the water is stationary a more economical method of flooding or irrigating the land may be found in one of the following: the basket so commonly used by Egyptians and their neighbors; hydraulic ram; the noria and the Persian wheel; or the pump, using steam, gasoline, electricity or compressed air, wind, or animal, as motive power. Steam, gasoline, electricity and compressed air may be excluded from further consideration in this connection as they may be used economically only in the largest enterprises. And lifting water from terrace to terrace in a flexible water-tight basket may be used only where labor is very cheap and for small patches of ground, as for gardens near a city as in Egypt where the vegetables raised thereon may be sold at a high price. There remains then to be specially considered only the hydraulic ram; the noria; the Persian wheel, and the pump moved by falling water, wind or animal power.

The ordinary hydraulic ram will raise only about one-seventh of the water that comes to it, to four or five times the height the water has fallen upon the ram. Considering its capacity and its expense, it can be economically used only to de-

live water to upper stories of high buildings and other places where only a small quantity is desired. When the height to which the water is to be carried increases, there is a corresponding decrease in the amount of water that can be raised.

The *noria* is a large wheel turning upon a horizontal axis; with buckets permanently attached to its circumference every few feet. This wheel under other names may be revolved by the wind or by animal power. But, situated in the current of falling water, which from its construction seems to be its natural place, the momentum of the water revolves it and the buckets dip up the water which is afterwards poured out at an elevation not quite equal to the diameter of the wheel. It can be used economically only where the current has considerable velocity and the water has to be raised only a few feet. But there are many such places in the peninsula, and an ordinary Korean carpenter can make such a wheel at slight expense, as it consists mostly of wood. A wheel ten feet in diameter in a natural current of a sufficiently large stream, or an artificial current which the farmer can make, of from three to five miles an hour, will have the capacity to cover from six to ten acres of land one inch deep with water, once in every twenty-four hours. For a larger piece of ground it will depend upon the lay of the land, the locality of the water, etc., whether it will be better to use two or three wheels, or one large one, say of twenty-five feet in diameter assuming that the current is strong enough to operate the large wheel, although the effective power of wheels increases much faster than their diameters and much faster than their cost.

The Persian wheel differs from the *noria* in having, instead of buckets fixed to the wheel, an endless chain or rope with buckets attached and running in a groove over teeth to prevent slipping upon its circumference, the rope hanging far enough below the wheel, to reach the water to be raised. It delivers the water above similar to the *noria* and reaches water at a lower level, (consequently raises it higher), but is not suitable for the work performed by the *noria*. It is specially adapted to the work by animal, say bull power, of raising water as in villages, from wells too deep for the ordinary lifting pump. Indeed in parts of the East, it is used even where the pump would do the work more economically. It consists of two wheels rather than of one as the *noria*.

This single wheel when moved by the wind is called a windmill, and is specially adapted to the great plains of north-western America, where the wind often has a sweep of hundreds of miles. And strong currents of air may always be found in

Korea near their natural courses, the narrow valleys, as they are in India and Holland where the wheel is in such general use. No cheaper power than this can be found, and the wheel itself may be made by a Korean of some ingenuity.

Average size wheels called "Jumbos" are often made by farmers in America at a cost of twenty-five or thirty dollars. A similar rough wheel should be put up here at a cost of fifty dollars silver. But if the capitalist here should desire to import a windmill with pump attachment and tower, how would the account stand? Let us assume water to be in a stream or lake near the land to be irrigated or in wells a few feet below the surface, and that rice is the crop to be irrigated—rice is said, for water would be needed on other crops only occasionally, as in case of drouth.

As already stated, if water can be procured, this is the most valuable crop the Korean farmer can raise. What will it cost to irrigate twenty acres of rice land? The yield of rice in value would be, in a conservative estimate over and above that of wheat, at least \$500, assuming only thirty bushels to the acre. And the extra expense for an imported twenty-five-foot windmill, with pump and tower, and for labor to keep all in good working order, would be for the best, \$1,000 gold, though a ten-foot wheel, etc., would cost only \$125, and there are windmills of from ten to sixteen feet in diameter in the market that may be bought for from \$16 to \$75 gold. But accepting the most unfavorable case, interest at seven per cent on \$1,000 gold, or \$2,000 silver a year would be \$140 a year. But this would be paid for three or four times over every year, for it is recorded that such plants which have been in constant use for thirty years are yet in good condition. This twenty-five-foot wheel has a capacity to irrigate more than twenty acres, if the water is not raised more than ten feet, which is as high as water would generally have to be raised.

We have been assuming that the water is put direct upon the land, and that the pumping goes on only eight hours in the twenty-four, because of the lack of sufficient wind. Now instead of putting the water at once upon the land, let us suppose it is run into a reservoir, then there will be a constant supply of water—the excess raised by the wheel during strong winds being stored up for use when there is no wind. Moreover, it will not be necessary to run an additional inch depth upon the land every day, for on good rice land the evaporation and percolation together will not amount to that much. But the first cost of an imported windmill with its appurtenances does, at first glance, seem large and is more than the ordinary Korean farmer is able to pay for the

irrigation of a few acres of rice land. But the large land-holder can afford the expenditure and would greatly profit by it. Even ordinary crops are greatly benefitted by regularity in the water supply which sometimes increases the crops two or three fold. Were one "jumbo" windmill constructed in this country where farmers could see it in operation, it might be used as a model for their own windmill which they themselves could construct at comparatively little cost. It should be remembered that when the windmill is not in use for irrigating a crop there are many other uses to which it may be applied on a large farm, as threshing and winnowing grain, pressing hay, cutting straw, shelling and grinding corn, rice and other grain, sawing lumber and wood, churning butter, and the grindstone, lathe, blacksmith bellows, etc., may be worked by it. It may also be added that one large windmill is more economical than several small ones having an aggregate equal capacity. Also, when the height to which water is to be raised increases, the amount of water that can be raised diminishes in corresponding proportion. The pump may also be operated by falling water and by animal power. Water falling upon an undershot or overshot wheel, as at Namhan, may operate either a lifting or force pump and raise water higher than the noria, with its buckets, would raise it. And it will supply water more regularly than the windmill, for it runs at all hours. When one may choose between a noria, a pump operated by a water wheel, and a pump operated by wind, the solution would be based upon the following considerations, assuming their original cost the same; the comparative amount of water they can raise, the height they can raise it, their durability and the cost of maintenance. The noria would be selected when one desires a continuous supply of a large amount of water at a limited height; the water wheel (turbine, overshot or undershot) with pump attachment for a continuous supply of a less amount of water at a greater height; and the windmill with its irregularity would only be selected where wind is the most accessible power.

Let us see what can be done with the pumps operated by animal power. A man in ten hours' time can, by hand, pump enough water ten feet high to cover one-half an acre of ground one inch deep with water. If he walks back and forth upon double levers operating two pumps he may similarly cover two acres, and if the pumps are in constant operation during twenty-four hours, in the first case one and a half acres would be covered, and in the other nearly five acres. This pump, if imported, would cost, if of wood, not more than thirty-five or forty dollars (silver). But the farmer during leisure can himself make a serviceable one costing only the material, and it would be found

very useful to the small farm. If more water were needed than can be supplied by the hand pump, then two pumps with double leverage, operated by the weight of a man and his burden, would be more serviceable. An average size horse, weighing a half ton would under similar circumstances cover in ten hours, six acres; and the pump, were it operated continuously, nearly fifteen acres a day. Hence a pump adapted to the labor of a bull, slow though he be, would in twenty-four hours keep that twelve or fifteen acres of rice land covered with an inch of water. The cost of maintainance of two bulls and boys, to keep the pump continuously at work, added to the interest on the first cost of the plant, would not in any one year, during the period of rice growing, amount to more than thirty-five or forty dollars, which the increase in value of the rice crop over that of any other grain, on any one of the twelve or fifteen acres of ground, would every year pay two or three times over.

But the Korean must give up his exclusiveness, his objections to change involving improvement be they based on race prejudice or what not if he will benefit by experience; if it comes from an alien no matter, for the Korean has something valuable, and often distinctly Korean, which he can offer in exchange. And he must ignore the fact too that obstructions against improvement are sometimes found even in the palace itself. A year ago a pump was put in one of the wells there, at His Majesty's request. It operated well and was an ornament to its immediate surroundings. Yet it was allowed to remain only a few weeks, the dangerous open well and unsightly ablutions and slopping buckets and dirty coolies soon taking its place.

For the farmer who cultivates a large number of acres a series of pumps may be operated by a bull (or horse). More than one hundred acres of rice land may be watered at small cost by this method, which need not be explained in detail until there shall be evidence that gratuitous information of this kind is acceptable by the people.

The other case which we were to consider was, when there is too much water. That is where the land is low and flooded during rainy seasons or is marshy even if never flooded; or where both difficulties subsist together. When the land is an extensive plain and is submerged by the heavy freshets of summer, there are two general cases which may occur—one where the land is sandy to a considerable depth, and the other where there is a clayey subsoil. It is not a fact that the Korean is always ignorant of every method of modifying or surmounting these difficulties and of obtaining some profit from his land, for I have seen evidences, in several places not far from Seoul that he had

started in the right direction to mend matters but was obliged to desist right in the midst of his word; very likely, for lack of means to pursue it to a successful issue.

That such land is untilled is more often because of the supineness of the government, the ignorance, indolence and self-sufficiency of officials who make no effort to aid the government and who are concerned only to help themselves and this by devious ways. They may generally be found within reach of Korean cash especially if it belongs to the government. Inasmuch as the lands are the property of the state, and the people have only a usufruct right therein, the government must bear the responsibility if they suffer any lands to remain untilled. The people will not bear, indeed in most cases are pecuniarily unable to bear the expense of rendering overflowed lands productive, except where the overflow occurs only on occasional years, and then they merely take a risk and get crops often enough to pay them for their labor.

When the overflowed land is sandy both the evaporation and percolation do not hinder but aid man in his efforts to grow remunerative crops of some kind upon the land. After the waters have subsided, the land soon becomes dry, principally thro percolation. This is the case with much of the land on the banks of the Han near Seoul. And Koreans have discovered this fact and raise crops of some sort upon the land, altho it is sometimes covered with water to a depth of five or six feet. The Korean may have enough experience and knowledge in this case to preclude the necessity of his receiving suggestions about it. It need, therefore, only be said that where there is so much percolation the substance of the soil escapes very fast in consequence of the heavy rains and overflows; and, while the crops raised, therefore, may be healthy in condition they are not apt to be abundant. Hence it is patent that to get most out of the soil much fertilizing material should be put upon the land, and such as will be immediately absorbed by the crops; or such crops should be grown as get a good part of their nutriment from the atmosphere.

The clovers—red, white, scarlet, alkali and alfalfa—which are not cultivated here, cow-peas, and among the grasses, rye and buckwheat, extract much of their food from the atmosphere. Hence, tho they are not all equally serviceable here as a crop, because some will endure more moisture than others, they are especially adapted to that character of soil occasionally for two or three successive seasons, when, being turned under they enrich the soil and greatly augment the following crops. And any one of these clovers, especially white, if only occasionally

submerged for two or three days, will not seemingly be injured thereby. During growth they all furnish delectable pasture food, even for bees, or may be cut for hay, which the Korean farmer should more generally learn to profit by.

White clover on account of its shortness is better suited for pasture than for hay. Red clover may be cut twice and alfalfa four times, even five times farther south, producing during the season from four to six tons of rich food to the acre, as I have learned by experience on a small scale. If any one of these grasses should be injured by an unprecedented overflow, the grass may be plowed under at the close of the rainy season, say in September and sown in winter grain. Those winter grains (spring grains as well), are ripe and nearly ready for cutting about the latter part June a generally, perhaps four times out of five, before the rainy season begins. However, if the farmer does not care to risk the loss of a crop even one year in five, the grass, especially if it be oats, barley or rye, may be cut earlier than usual—before the grain is matured—and put up like clover and other grasses as a food for fattening stock of nearly all kinds, and especially is this true of oats. This presupposes that the Korean farmer shall pay more attention to raising stock than he now does. And he will get more out of the grain in this way than if he sold it, the substance of the grain going back to the soil in the manure. Such land, too, would perhaps produce good crops of Indian corn (maize) which is such excellent and cheap food for man and beast, for planted here during the last days of April, it will generally have grown above the reach of freshets when they come, and as green food as well as ripe, both grain and stem are excellent fatteners for stock. Such grasses as timothy, red-top, and modiola, fond as they are of moist soils, although they do not get so much of their food from the atmosphere as do clovers, might be used to advantage as occasional crops for pasture and hay. Timothy does well here. And there can be no doubt that red-top and modiola would do equally well although the assertion is based upon experience here only with the first named. All and each of these grains and grasses would be a valuable accession to the Korean stock farmer's supply of food for his herds.

WM. M. E. DYE.

EDITORIAL DEPARTMENT.

POLITICS.

OUR esteemed contemporary *The Celestial Empire* of Shanghai, in its issue of March 7th says; "The *Repository* for this month (January) deals less with political matters than before; why is not quite clear." The simple statement in the first part of this sentence is innocent and would not receive notice were it not for the comment attached. In reply we would say that we are at a loss to understand why more attention or less attention on the part of THE REPOSITORY to "political matters" should cause comment among our contemporaries in the Far East, and raise a fog in the intellectuality of our friend on "*The Celestial Empire*." We are in no sense a newspaper and do not conceive it to be our mission to appeal to opinion inside or outside of Korea in favor of anyone of the several drifts in the pool of Korean politics. When the cause of humanity or the fate of Korea demand our partisanship we should gladly and voluntarily yield it even as we have done in the past, but aside from that the policy of this magazine as far as "politics" is concerned is summed up in our name; we are a *Repository* of all such things relating to Korea as we esteem of interest to our readers, and current events find a place in our pages only to that extent in which they effect history. This has been the policy of the present editors and no reason has appeared to deviate from it. Some months as at the time of the murder of the Empress Min, or in the case of the present month, events of the highest importance take place, in which case THE REPOSITORY spares all the space possible to their narration. Some months appear barren of such events in which case we are silent. We offer this explanation in the hope that it will clear up that obscurity under which our *co-frere* in Shanghai labors.

The attempt on the life of Kim Hongyuk.—In the February issue we noted the attempt made on Feb. 22nd to kill Mr. Kim Hongyuk the interpreter at the Russian legation.

The wounds proved to be slight and by March 1st Mr. Kim was able to attend to his duties. A determined effort was made to secure his assailants. The Russian Representative sent a dispatch to the foreign office deploring the event and stating: "It is necessary not only to punish the actual culprits but to find out the instigators of the crime. Even if the instigators be high in rank their station must not be considered in the proper administration of justice." His Imperial Majesty also issued an edict giving the police department three days in which to arrest the culprits. The police immediately arrested several culprits, including Kim Seikuk, said to be a naturalized Russian subject, who was thought to have done it to satisfy a personal grudge; Yu Chinkiu an ex-policeman; Yi Kuwhan a policeman in the Imperial Household and Yi Pomsuk, a *Yangban*. Kim was released after a hearing, but at the same "hearing" the man Yu implicated Yi Chaisun, ex-minister of the imperial household, who is a cousin of the emperor, and Song Jungsuk an ex-imperial private secretary. Dame Rumor has it that Yu has admitted being the culprit and claimed at his hearing before the police that ex-minister Yi had offered him a bag of rice and four dollars to commit the deed. This is much below the usual price paid for assassination in Korea but the department seemed to think that this sufficiently implicated Mr. Yi and the chief commissioner sent a squad of twenty policemen to see that the ex-minister did not escape. In Korea all officials of the highest rank may not be proceeded against however without the personal sanction and express command of the sovereign and to this class the ex-minister belongs. The police applied in due form for His Majesty's commands but taking the step of guarding ex-Minister Yi's residence before these commands were given was understood to be equivalent to an attempt to arrest, and Mr. Yi immediately appeared at the supreme court and surrendered himself demanding the privileges due his standing. This immunity of first rank officials is a fundamental phase of Korean law and the action of the commissioner in disregarding it set all Korean officials down agog. The council of state represented the matter to the emperor and petitioned the dismissal and arrest of the offending official. An indignation meeting was held by the imperial clan at the house of Prince Manpyeong in Seoul and the same measure urged on His Majesty. In the meantime Mr. Chaisun remained at the supreme court to await the investigation, the ex-Police Commissioner Yi Chungku being also under detention.

The unsuccessful assassin Yu now states, it is said, that he was forced to implicate the ex-minister of the imperial house-

hold by the use of torture by the police officials. The matter now stands in a completely muddled state as far as the knowledge of the public is concerned. On the 14th of March the ex-commissioner was tried on the charge of infringing the prerogatives of *Chikim* officials. He admitted the facts above stated and says he telephoned the palace for the requisite imperial sanction and received a telephone reply to arrest everyone connected with the crime. The court then adjourned.

On March 6th the city of Seoul was placarded with a scathing denunciation of the Russian interpreter and a gang of memorialists which are said to be several thousand strong have taken up their quarters in Sadong. They announce themselves the originators of the placard and propose to embody it in a memorial to His Majesty on the 29th instant. In the meantime His Majesty has appointed the persecuted interpreter governor of Seoul. And thus the matter stands at the present writing, the real motives underlying the attempt to kill Mr. Kim being either unknown or withheld from the public.

The Deer Island Episode.—The recent efforts of Russia to secure a cession of 80,000 square meters of land on Deer Island, in the Fusan harbor appear to be simply an endeavor to bring to a close a matter which has been sometime on the tapis. In August of last year Mr. Waeber the Russian representative sent a dispatch to the Korean Foreign office on the matter and later on charts were received of the site which had been selected by Russian naval and diplomatic officers. The land was intended to be used for the storage of coal, and as Japan had a concession of the same character there, and both powers enjoyed the same privilege on Rose Island, in the Chemulpo harbor, no doubt Russia believed no objection could be raised to the accommodation she sought. The site selected has proved to be a debatable one and a great amount of discussion raised. One of the chief difficulties appears to be as follows: In providing for the expansion of the foreign settlements at Fusan it was determined to utilize Deer Island, one of the determining reasons apparently being the fact that the water on the island is superior to that on the main land. In 1895 Dr. MacLeavy Brown, chief commissioner of customs was sent by the Korean government to Fusan to survey and make the necessary location, which he did, marking off the site with stakes and reporting on the same to the foreign office. The present foreign minister, Hon. Min Chongmeuk, claims there was no official document that proves that the land was set aside for the purposes of a general foreign settlement, tho he also tells us that the representatives of the United States, Great Britain

and Germany in August, 1897, all claimed a piece of land west of the Japanese coal godowns as in "the general foreign settlement of Fusan." This would certainly seem to indicate that the representatives regarded this land as legally set aside for this purpose.

But aside from this phase of the matter another question arose in connection with the present private ownership of the land desired by Russia. The *Independent* quoting from the *Kanjo Shimpō* describes the following occurrence which took place about the end of January, when the Russian gunboat *Sivoutch* arrived in Fusan.

"The commander of the ship called on the Kamni, who was not in his office at the time. The commander sent for him by one of the policemen. The Kamni returned and had a conference with the commander about the proposed coaling station. The Kamni told him that the site in question involved the interests of other nations therefore he could not on his own responsibility make the concession. He would telegraph to the foreign office in Seoul and when he received a reply he would inform him. The commander said he had already obtained the consent of the Korean government in the matter and as to Foreign powers, the Russian government would arrange satisfactorily with them. The Kamni replied he was not responsible for the owners of the land pulling up the trees which the Russians have planted on the site of the proposed station, and he reported the whole conference to the foreign office. No reply reached the Kamni until the following noon. In the mean time the commander and his staff, went to the site on Deer Island and planted many trees and carried up a large quantity of sand and gravel from the beach, for building purposes. A Japanese merchant named Aragi of Fusan owns a tract of land on Deer Island and it was on his land the trees were planted and sand and gravel placed. Aragi sent his agent to the island asking the Russian officers why they were trespassing on his land. But the Russian officer did not understand Japanese nor did the latter understand Russian. But fortunately the Japanese interpreter, Nakamura, who was employed by the Russian man-o-war brought about an understanding. The Russian officers sent Nakamura to Aragi to examine the deed of the land which proved that the latter was the lawful owner of a portion of the land. Nakamura apologized for the trespass and asked him to sell the land to Russia as he would receive a handsome price for it. Also he approached another Japanese named Saito to bargain for his land on the island. The parties assembled in the house of one Makano and talked the matter over. The conclusion was that the owners absolutely refused to sell any portion of their possessions. On the 28th of January an attaché of the Japanese consulate called on the Russian man-o-war and inquired on what grounds they established themselves on land owned by Japanese. The officers apologized for the intrusion and told the Japanese attaché that if the owners of the land allowed them to leave the trees on the site for the time being they will pay for the use of the same. The attaché promised he would approach the owners on the matter and when they consented he would inform them of the fact."

The scene of activity was now transferred to Seoul, but about this time the Korean foreign office was further embarrassed not only by the Deer Island question, but also a request from the

Russian Chargé for 280,000 meters of land in the foreign concessions at Mokpo and Chin-nampo. As the settlements only contain 900,000 meters each it will be seen that this demand was an impossible one. Most likely it was one of those diplomatic moves necessitated by an equally absurd demand in connection with these new ports, by another of the powers, for after the interchange of a "few diplomatic courtesies" Mr. de Speyer consented to withdraw the request on the part of Russia. But the Koreans now began to manifest an indisposition to accord Russia the accommodation asked for on Deer Island. The foreign minister introduced the matter to the council of state whose approval is necessary in order to legalize the affair, but immediately absented himself on the plea of sickness. Min Chongmenk was appointed in his place as acting-foreign minister. He regarded the approval of the council of state as superfluous and being favorable to the cession went to the department on Feb. 25th to write the necessary documents. All but one secretary had deserted, however, and he could find no official stationery to write on, nor the necessary officials who should have signed the document conjointly with him to render it legal. He, therefore, wrote on private writing paper two notes, one to the Russian Chargé stating that he made the concession on behalf of the Korean government, and the other to the Japanese minister, doyen of the diplomatic corps announcing the transfer. The note to Mr. de Speyer was as follows:

"In regard to the question of deciding a site for coal go-downs of the Russian navy on Deer Island, the department, has already received the communication of your predecessor, Mr. Waeber, last August, and subsequently the department received from the local official that chart of the site which your official selected for the go-downs. The department recently received your dispatch concerning the matter, but owing to the frequent changes of the minister in this department and much deliberation on their part, it was delayed until this day, for which I am very sorry. I consider that the friendly relations between Korea and Russia are especially different from those of other countries therefore I make the special concession in hopes that our relations may become yet closer. The conditions of the concession will be the same as those which we have stipulated with Japan concerning her coal go-downs on that island. However the new site which your officials selected contains many acres of private land, and for the consideration of the interests of these parties I suggest that some alteration of the chart be made. I hope this may meet with your approval and the details of the concession may be arranged more carefully."

Note to the dean of the Diplomatic Corps:

"Last August the representatives of the United States, Great Britain and Germany claimed that a piece of land on the west side of your coal go-downs on Deer Island was intended for a general foreign settlement in the port of Fusan, but you and the representatives of France and Russia never participated in the discussion. It is claimed that the chief commissioner of customs, Mr. Brown, went to the island in 1895 and selected the

place for general foreign settlement, and he alleges that he marked the area by stakes. But there is no positive proof for this action as far as this department is aware of, except a mere statement of the report in the form of a letter. There was no official document that proves that the land was really set aside for the purpose. Perhaps it was marked off with stakes with the intention of making it a general foreign settlement in the future but the matter was never mentioned to, or discussed by the foreign representatives. Therefore the land still belongs to our government exclusively and we have the right to use it according to our convenience. The purport of the request of the real minister of this department Mr. Yi Dochai, made to you the other day and to other foreign representatives to come with you for a meeting in this department was to discuss the question very thoroughly, with all the representatives, in order to have a clear understanding concerning the land on Deer Island. But I consider that it is needless to have the discussion as the land is exclusively at our disposal and it has not been agreed upon to be a foreign settlement. I hope you will understand my opinion and inform same to the other representatives."

Signed and dated Feb. 25, 1898.

Then the storm began. The Council of State resigned in a body, accompanying these resignations with the following memorial to His Majesty.

"We, your Majesty's humble servants, have no qualifications for the important positions which we occupy in the government. We are called Councilors of State, but in reality we have done nothing worthy of the name. In regard to the Deer Island question there was a precedent of lending a piece of spare land to a friendly power for the purpose of erecting a coal store. The Minister of Foreign Affairs, Yi Dochai, has already introduced a bill before the council in regard to this matter. But owing to his absence the council has not freely discussed the advisability of lending the land to a foreign power. Now the acting-Minister of Foreign Affairs is said to have decided the question without even referring it to the council. In regard to the question of the foreign bank it is proper for foreigners to establish banks in our treaty ports for the transaction of ordinary banking business. Recently however we were informed that there is a foreign bank in this city with the name of Russo-Korean Bank, which is said to have obtained many privileges from this government. If so this Council of State never knew it. It seems to us that the acting-Minister of Foreign Affairs is the only one who represents the government in all state affairs. We might even be incompetent to perform our duties but as long as we occupy this position we must be consulted in order to keep up the appearance of the government. Under the present circumstances we cannot remain in our position with any degree of self-respect. We pray Your Majesty to accept our resignations and appoint better qualified men in our places."

To this the emperor replied in substance that it was proper that all state affairs should be discussed and determined by the council and they therefore had grounds for resigning, but he could not accept the resignations. The matter was also taken up by the large and influential circle represented by the Independence Club, who held an indignation meeting and addressed a letter to the acting minister who had made the concession demanding an explanation. The Minister of Foreign Affairs memorialized the Throne praying for dismissal and punishment because thro his

personal incompetency the irregularities in the cession had occurred. The acting minister also memorialized defending himself on the ground that he had followed the precedent in the Rose Island cession which had been made without consulting the council. But in reply to the Independence Club he claimed he had consulted the council and they had told him to go ahead tho their consent was unnecessary! The emperor refused the resignation of Yi Dochai but accepted that of the active minister but in a few days re-appointed the latter "for good reasons." Then the Council of State resigned in a body again and were refused, and again they presented it. And thus the matter stood, reduced to a dead lock, when Mr. de Speyer raised a new question which completely eclipsed the Deer Island matter—i. e. the withdrawal of the Russian employes in the Korean government.

Right about face. We have already noted above that when the Deer Island incident reached its most complicated phase M. de Speyer surprised and startled everyone by raising a new and most unexpected issue, viz. the withdrawal from Korea of the Russian military instructors and the financial adviser and his staff. On the 7th of March the following despatch was received at the Korean foreign office from the Russian representative:

Recently I have been informed that there exists a deplorable condition of affairs in Seoul, many idlers among your people claiming to be gifted politicians, create disturbance by opposing Russian interests. This state of affairs naturally causes great surprise to my Imperial Sovereign, the Emperor of Russia. At the request of your Imperial Sovereign and your government, the Russian government had sent military instructors to drill the soldiers and to guard the palace, and an adviser for your finance department. This action on the part of my government plainly indicates Russia's intention of helping your country as a neighbor and her desire to strengthen your independence. But your government did not seem to appreciate the importance of Russia's action at the time and now your government freely prevents Russia from accomplishing the advantages and beneficial results for your country which she intended. The present attitude of your government is so plain that Russia cannot endure this condition much longer. Therefore my emperor has graciously ordered me to report fully to your emperor and to inquire of your government definitely whether Korea still desires to be benefitted by Russia's help or not, and if the military instructors and finance adviser are not considered necessary by your emperor and your government, my government will make some other necessary arrangement according to the circumstances, but your government must maintain your independence in the future according to its ability. I am awaiting your reply and hope it will be received within twenty-four hours, and I further request your excellency to report to your emperor that I desire to obtain an audience with him for the purpose of informing him of the instructions I have received from my Imperial Sovereign concerning this matter.

In accordance with the request of M. de Speyer, the audience with His Majesty took place the following afternoon.

The matter was immediately referred to the Council of State while the Foreign Minister submitted it to Kim Pyengsi and Cho Pyengsei, two aged Ministers of State who are living in retirement. The reply to M. de Speyer's twenty-four hours ultimatum was that more time would be necessary in order to enable the government to formulate its answer. In the meantime the Independence Club maintained the pressure which it was bringing to bear on the whole question of Russian ascendancy in Korea. Another letter to Min Choongweuk was sent in answer to his first reply concerning the Deer Island matter, urging that it was inexpedient and dangerous to cede Korean land to foreign powers, and that he should serve notice on Japan that in a reasonable time they must evacuate the land used on Deer Island. To this the minister replied that his action had been unavoidable, and that he could not take up the Japanese phase of it as he had sent in his resignation to His Majesty. Then the leaders of the Independence people took an action which let in the light on the reference in the memorial of the Councillors of State quoted above in connection with the Deer Island, in which they refer to the Russo-Korean Bank. The Club addressed a communication to the Minister of Finance as follows:

The public has been informed that the finance department drew the deposits of government money from the two local Korean banks and deposited it in the Russo-Korean bank. Besides there is a rumor to the effect that your department has transferred a large sum of money from the treasury vaults to that of the Russian bank. Furthermore the said bank has been authorized to collect and disburse all government revenues for the finance department. This matter concerns the people and they ought to know the facts in the case. If these rumors are true we must consider that the Russo-Korean bank is practically our treasury and your department has become a figure-head. We hope this is not true, but after hearing such rumors we are in the sense of our moral obligations which we owe to the government deeply interested and are anxious to know the exact relation and privileges which the said bank has obtained from the government.

It was thus that the whole line of Russia's movement in Korea, including Deer Island, the control of the imperial person, the administration of the national finance, and the official relation of the Russo-Korean bank, was brought under fire. A public demonstration was then planned, which took the form of a mass meeting Thursday, March 10th, at 2 p. m., conducted on the most approved popular rights principles including speeches, committees and resolutions. This meeting which numbered about 8,000 persons took place in front of the Cotton Guild on Main street at the great bell. Mr. Na Hongduk, one of the "merchant princes" of Seoul, presided. Many foreigners were present, including Mr. de Speyer and some of the members of his staff. The assembly was orderly and the addresses mod-

erate in tone, and the demonstration crystalized in the following communication :

To His Excellency, the Minister of Foreign Affairs, Min Chongmeuk
We the undersigned, are authorized by the mass meeting of the people of Korea to inform Your Excellency that the people desire the government to reply to the dispatch of the Russian representative concerning the military instructors and finance adviser that they shall be relieved from their engagements for the sake of maintaining our independent sovereign rights. We pray your Excellency to consider the wishes of the people in deciding this question.

March 10th, 2nd year of Kwangmu.

Yi Seungman	} Committee.
Chang Bunk	
Hyen Korgyem	

Two days later a counter-demonstration was attempted by pro-Russians including several officers of the Imperial Body Guards at the same place where occurred the anti-demonstration. It proved however a great failure. The crowd was large but as the speakers failed to appear one of the audience, probably a memorialist from the provinces, took the platform and proceeded to denounce Mr. Kim Hongyuk, the Russian interpreter. Then the managers attempted to suppress him, but the temper of the audience was against them, and some bad Korean was indulged in. The speaker was finally permitted to finish his speech, and another manifestation of the sympathies of the crowd breaking out, the Imperial Guard officers retired thro the back windows of the guild house. The Korean government had now reached its decision to dismiss the Russian instructors and sent the following reply to M. de Speyer. It is probably the best written diplomatic note which had emanated from the Korean foreign office since the beginning of foreign relations:

Reply of the Korean government to the recent dispatch of the Russian Minister.

To his Excellency, M. de Speyer, Charge d'Affairs of Russia :

DEAR SIR :

I have received your dispatch of the 7th inst. relating to the question of employing Russian military instructors and financial adviser. I have delayed in replying to your inquiries thro unavoidable causes, for which delay I crave your pardon.

Since the disturbance of 1895 our government has been in the control of a deceptable lot who have rendered the safety of our country extremely precarious. Our Imperial Majesty went to your legation two years ago where he was safely domiciled and at the same time restored the safety of our Imperial house. Our Imperial Majesty appreciates the kindness of your government and our people feel grateful for the protection you offered to our sovereign, and thro friendly motives, your emperor especially dispatched a number of military instructors, and for the benefit of our Finance Department, he detailed an expert here. We all fully realize that he did these for the purpose of strengthening our independence and leading us into the path of progress and enlightenment.

Your dispatch states that "there exists a deplorable condition of affairs in Seoul, many idlers among your people claiming to be gifted politicians, creating disturbance" &c. * * * * "This state of affairs naturally causes great surprise to my Imperial Sovereign the Emperor of Russia." You further state "therefore my emperor has graciously ordered me to report fully to your emperor and inquire of your government definitely whether Korea desires to be benefitted by Russia's help or not and if the military instructors and financial adviser are not considered necessary by your emperor and your government, my government will make some other necessary arrangements according to circumstances," &c.

Your inquiry makes our emperor and our government feel ashamed but our government will be more careful and studious in the discharge of our responsibilities so that there will not be any further need of causing anxiety to your sovereign.

Thro your sovereign's kind motive and your government's friendly disposition our military and financial affairs have made much progress. Both the adviser and instructors diligently and conscientiously discharged their duties so that the Imperial guard has been trained satisfactorily and the financial condition of the country placed on a systematic basis. These are all due to the unceasing efforts of your government and we will never forget your magnanimous spirit.

Our government has decided that we will continue to manage our affairs according to the methods which your officials have so kindly introduced, tho we must place the controlling power of these departments in the hands our own countrymen. We will not employ any foreign military instructors or advisers. This decision was arrived at by the unanimous wishes of the old statesmen, the present government, and the people at large, also thro the enlightenment and independent spirit which your government has so diligently inculcated among us. I am sure that your Imperial Sovereign and your government will be glad to know that our people have become so progressive and enlightened as to desire to maintain their own sovereignty.

Before we were able to manage our own affairs we had to solicit the assistance of the friendly powers but at the same time we must consider the advancement and maintenance of our independent and sovereign rights. My Sovereign and the people unanimously desire that the friendly relations between the two nations may become still closer and that no misunderstanding should exist. Your officials have accomplished their work and it is convenient for us to have them relieved from our service. I feel grateful to you for suggesting the idea of relieving these officials.

I am ordered by my Imperial Sovereign to thank your government sincerely for what you have done for us, and His Majesty will send an envoy to your capital who will carry the personal messages of gratitude from our emperor to your sovereign. In the meantime I request your Excellency to inform your government of our decision in this matter, which, as I have stated above, was the unanimous desire of our sovereign and his people.

Signed. Min Chongineuk &c.

Mr. de. Speyer immediately replied (March, 7th) that the Russian government would relieve Korea of the burden of sending an embassy of thanks; that they congratulated Korea on having reached a point where they could dispense with foreign instructors, and that he had given orders to military officers and finance adviser to discontinue their services to the Korean government. This action of Russia in withdrawing her forces from

Korea and permitting this nation to show what she can do in the line of independent action has provoked the most favorable comment. It is an action which has put Korea on her mettle.

Seoul-Chemulpo Railroad.—With the coming of spring the Seoul-Chemulpo railroad takes a new impetus. Work was begun on the Seoul end the 2nd of March and 800 coolies are now at work there. The station yards are completed and the line finished from the river to the city. On the other side of the river the sections have been connected with one exception and there is a clean line from the junction outside Chemulpo to within two miles of the river. At the latter place a pumping and hoisting plant has been erected to aid in constructing the bridge, the Seoul abutment of which is already under way. One locomotive, which is of the side tank pattern with six driving wheels, is already here and two others on the way. There will be five stations, the Chemulpo terminus being on the river bank near the English consulate; the Seoul terminal outside the wall close to the Little West gate; and three intermediate stations at Yongsan, Orikel and Pupyön. There will also probably be other flag stations.

Chinampo.—We had the pleasure of spending a day this month at this new port. Thro the courtesy of Acting Commissioner of Customs, E. Peugnet, we were shown over the foreign concession which is quite extensive and contains many fine sites for residences. The mud-flats in front of the present settlement will be reclaimed as trade develops, while the Japanese and Russian governments have already asked for large tracts for their respective consulates and tradespeople. Our impression of the concession is very favorable. For the first three months after the port was opened, that is, from October to December last year, the trade returns showed an average of one thousand yen a month.

The Seoul Electric Street Railroad.—The American Oriental Construction company has secured the contract to construct an electric street railway in the capital. It will start at the Seoul terminal of the Seoul-Chemulpo railroad, enter the city thro the South gate, pass the Great Bell to the East gate, and thence to the late empress' tomb. It will be six miles in length, single track with passing tracks, and operated by the overhead trolley system. The power house will be located about midway between the terminals and the plant will be steam power dynamos. The cars will be half-open half-closed, to accommodate two classes of passengers.

Seoul Electric Light Company.—A company has been formed among prominent Koreans to light the city with electricity. For this purpose the trolley line plant will be utilized.

LITERARY DEPARTMENT.

Korea and Her Neighbors. A Narrative of Travel with an Account of the Recent Vicissitudes and Present Position of the Country. By Isabella Bird Bishop, F. R. G. S. With a preface by Sir Walter C. Hillier, K. C. M. G. With illustrations from photographs by the author, and maps, appendixes and index. 8vo. pp. 480; price \$2.00 gold. Flenning H. Revell Company. New York, Chicago, Toronto.

We had much pleasure in welcoming Mrs. Bishop to Korea and we are heartily glad to see this account of her four visits. Sir Walter C. Hillier writes a graceful introduction in which he pays a high tribute to the work of the missionaries. Aside from the direct work in which they are engaged, he calls attention to "their utility as explorers and pioneers of commerce." They are always ready—at least such has been my invariable experience—to place the stores of their local knowledge at the disposal of any one, whether merchant, sportsman, or traveller, who applies to them for information, and to lend him cheerful assistance in the pursuit of his objects."

In this delightful volume Mrs. Bishop takes the reader thro-beaten and unbeaten paths of Korea. In the author's clear and incisive style everything touched upon is illumined. Wherever she goes she observes closely, describes accurately, while her conclusions are just. In the "Introductory Chapter" Mrs. Bishop gives a fine description of the Korean and ends the paragraph with the short sentence: "The Koreans are certainly a handsome race." She thinks the population is from twelve to thirteen millions. Korea's arts are "*nil.*" Interesting and graphic is the description of her visits to Fusan and Chemulpo. Seoul, however, is too much for her. She shrinks from the task of describing and then devotes eight pages to what she thought "the foulest city on earth" until she saw Peking, and "its smells the most odious till I encountered those of Shao-shing!" Yet, strange to say, she thinks the nearer the missionary gets to the people and to these smells, of necessity, the more success will he have in his work. The description of the "kur-dong" or royal procession is given with that fullness in detail so characteristic of all of Mrs. Bishop's writings and we heartily thank her for preserving to us a most graphic and correct account of the "one spectacle" of "this singular capital."

A hundred and ten pages are taken up in a most fascinating account of her trip up "The River of Golden Sand," in the Diamond Mountains and along the coast to Wonsan. The Rev. F. S. Miller who accompanied Mrs. Bishop on this trip wrote an in-

teresting series of articles which appeared in our pages in 1896. The second extensive trip into the country was from Seoul to Pyeng-yang and up the Tai-dong river. Her remarks of the mission work in this city are worthy of careful reading. She travelled 350 miles by land and endured all the hardships inseparable from travel in the interior. The heading of the chapter entitled, "Over the An-kil Yung Pass" is tautological. "Yung" means "Pass."

We do not have space to notice the concluding chapters of this noble volume. Suffice it to say that every subject is treated fully, fairly, frankly. Nothing seemingly is omitted. Everything is brought down to date. Korea had the same effect on Mrs. Bishop it has on other travellers and on us who live here. "The distaste I felt for the country at first passed into an interest which is almost affection and on no previous journey have I made dearer and kinder friends, or those from whom I parted more regretfully."

"Korea and Her Neighbors" is as far as we know the latest and the best book on Korea. It is not a history of the country but a "narrative of travel," and of the recent changes in the land. As such it meets a long felt want. We know how much pains the author took to secure the latest, fullest, and best information. The result is therefore thoroughly satisfactory. The illustrations and maps are excellent. Every resident in Korea, and for that matter in the Far East, who wants to know the latest and best about Korea should lose no time in securing this superb volume.

파혹진선론 Introduction to Christianity; by P. S. No. K. R. T. S. 1897. 8vo., 8 leaves. White paper, price, 5 poun each, \$1 per 100.

장자로인론 The Story of Old Chang; by Mrs. A. L. A. Baird. K. R. T. S. 1897. 8vo., 12 leaves, Manilla paper, 4 illustrations; price, 20 poun each, \$4 per 100.

베드로전서 The First Epistle of Peter; translated by W. B. Scranton. P. E. B. C. of K. 1897. 8vo., 4 leaves; white paper. **베드로 후서** The Second Epistle of Peter; translated by W. B. Scranton. P. E. B. C. of K. 1897. 8vo., 3 leaves, white paper. Bound together: price, 5 poun per copy, \$1 per 100.

골로시인서 The Epistle to the Colossians; translated by H. G. Underwood. P. E. B. C. of K. 1898. 8vo., 4 leaves, white paper; price, 5 poun each, \$1 per 100.

성경략론 Introduction to the Bible: from the Chinese by Yi Chang Chin. K. R. T. S. 1897. 16mo., folder form, white paper; price, one poun each, one nyang per 100, free with Scripture portions.

환난면극논본이라 How to Escape Calamity; by S. A. Moffett. K. R. T. S. 1897. 16mo., folder form white paper; price, one nyang per 100.

기도회제목 Prayer meeting topics for 1898: by H. G. Underwood. **그리스도신문** 1898. 16mo., 11 leaves, white paper, price, ten poun each, \$2 per 100.

찬양가 Hymns of Praise: by H. G. Underwood. 4th. ed. published by the compiler. 1897. 16mo., 95, 5. leaves; white paper; cloth sewed: price, 15sen each.

돌력 K. R. T. S. 1898, long folio sheet; manilla paper; price, one nyang per 100.

돌력 K. R. T. S. 1898. Daily slip on cardboard back, white paper; price, 18 sen each.

It is the way of the Trilingual Press, tho relatively quiescent throughout most of the year, to issue always at the holiday season a quantity of reading-matter for native perusal. In the ten titles enumerated above nearly every field of its wonted issues is entered, and in the books and sheets they represent we note an excellence of execution in many respects which is decidedly gratifying. The appearance of an illustrated story is an indication of progress in a direction where progress is most desirable. We hope this venture may precede many more such upon the part of the author and the society represented. If, to a Western eye, the pictures are not admirable, let us be assured the Oriental sees in them a pleasing quality that escapes us. Fiction the world over is the serviceable disguise of moral instruction, and it is not hard to believe the same useful office remains for it to fill in this land. Truthful James may be the embodiment of cant, but he has fulfilled a plain duty in the past and may again. At best his more healthy counterpart may be expected to in Korea.

The Epistles now furnished us by the Bible committee mark one further step in their service to the community. We are disappointed in not seeing the hoped for improvement in type, but we are told it is coming. Our personal view is that the mid-page division of the Peter should be made more prominent not by a heavier line, but by clear-spacing above it; and that the continuous system of printing without interruption of topic, which Colossians inaugurates, could be easily applied by the insertion at the dividing-point of a carefully designed Chinese numeral instead of deforming the page by the horrible black blotch which appears at the top in the last-mentioned book. Not a little practice, and some already with Colossians, has convinced us that the eye does not readily carry from bottom to top of a long page, even tho the spacing be wide.

The Prayer-meeting Topics issued by the *Christian News* is a useful little volume, of a kind we should like to see in the hands of every Christian in Korea. The edition of Dr Underwood's Hymn-book is in some respects the most attractive yet issued.

The sheet calendar of the Tract Society will probably be more acceptable generally than that of last year, and the same may be said too of its block calendar, which is greatly improved for certain uses by the addition of English dates and by the adoption of a selection from the prayer-meeting topics as the verse for Wednesday each week. It is unfortunate these publications are issued so late in the season, but we bespeak for them notwithstanding a wide circulation.

Finally we want to repeat in regard to all these publications, from first to last, what we have said before, that the Korean printer and his instructor have still to take their first lesson in the cleansing of types.

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APRIL, 1898.

THE KOREAN REPOSITORY

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APRIL, 1898.

KOREAN FARMS—IMPROVEMENTS.

IT is interesting to learn that corn, besides being a great staple food for both man and beast in America, has new uses now in process of development. For several years there has been serious apprehension among naval powers that the improvements in the resisting power of steel armor would not keep pace with the increasing penetrating power of artillery missiles—that so long time would elapse before any armor of Harveyized steel that a ship might float would be unable to resist the increasing penetrating power of prospective rifled cannon. England, Germany, France, Italy, the United States and some other naval powers have, therefore, been experimenting to determine whether there is not a more buoyant material which may be used to supplant or to supplement the heavy sea armor. All the most promising of these experiments contemplated packing the new material between an inner and outer plate of steel above and below the water line. Cellulose has long been regarded favorably for this purpose. Indeed, in the battle of the Yalu, the Japanese cruiser, *Itatsushima*, was saved from sinking by the cellulose she held between her outer and inner steel plates. Germany has been favoring cork. France, a certain sea grass found abundantly upon her coasts; and Italy the cut-o-nine-tail of the marshes. But the Powers are all now following the United States and experimenting with the pith of the cornstalk, which promises, if we read our home papers rightly, to be the ideal armor; which, altho it does not materially resist the penetrating shot, so quickly closes the avenues they make that no water can enter the punctured vessel. So confident are the naval authorities there that they have discovered the long sought for material that two cruisers now upon the stocks and future built vessels are to have that armor. In preparing the pith for

use the outer coating of the stalk, the husks, and leaves are ground into a very nutritious meal and sold as food for animals. And the pith itself is separated into a coarser and finer variety—the former being the one used for armor and the latter for paper. And, it is said that the paper made out of that is superior to Asiatic paper—superior to the so-called rice paper of China.

- This knowledge may be of great utility to any enterprising Koreans who are such adepts in making strong paper.

After this digression about corn permit me to resume the general subject and say that where rice cannot be raised the land would yield the farmers more revenue were some such crops as those named above, and certain roots, raised and fed in the dairy and to fattening stock, than by the method now pursued. That is: to dairy and beef cattle, sheep (and goats) and swine. Altho there are no dairies in the peninsula there are good reasons why there should be. The Korean farmer may make his own calculation when informed that the best foreign cows have been known to produce the daily average of one and a half pounds of butter the year round. The average among good dairy cows, well cared for, is at least one half of that, namely three quarters of a pound; and imported—not fresh—butter in the East retails to the foreigners in the ports, cities, and aboard vessels, at about seventy, even eighty cents per pound. This, to say nothing of the demand for milk at twelve and fourteen cents a quart.

Beef cattle are raised at a profit in the United States when they command only four cents per pound in the market. Here the crews of the naval and merchant vessels calling at the ports, and all foreigners in the cities would, no doubt, gladly pay for good beef, even the exorbitant price of fourteen cents per pound now paid for bull beef.

Swine of the improved breeds, if farrowed in early spring, will, when from six to ten months old under good care, weigh from two to three hundred pounds, even more, which fact makes the pork business a profitable one even at the seemingly starvation price of three and a quarter cents a pound, instead of at ten cents which the Korean farmer gets for his diminutive pecary. This last named breed even at ten cents per pound is unprofitable, comparatively so at least, for the food that one of those little animals consumes in preparing itself for a remunerative market, would fatten a western hog of the same age into a sleek, wealth producing animal.

And sheep would be another valuable animal for the Korean farmer to raise, especially near the ports and cities, notwithstanding one hears on every hand and sometimes sees in

print, that sheep cannot be raised, cannot live in Korea. It is not necessary to inquire into the origin of this mistaken idea, yet, of the half dozen or more persons I have heard make the remark they are and all averred they were only repeating what they had heard. Whether or not sheep can be profitably raised or raised at all, in Japan upon bamboo grass, as one frequently hears discussed there, it does not follow that nature's rule there applies here. And we have seen them living here from year to year under conditions of ill-treatment which I venture to assert would kill them almost anywhere else. At divers places has this been seen in the valley of the Han. Indeed, were there any grass in any part of the peninsula, where it is desirable to raise sheep, unsuitable for their growth and injurious to their health, it should be extirpated and a better kind substituted. This could be done in one or two year's time. It is a fact, however, that sheep are not apt to thrive here or elsewhere under prolonged ill-treatment. They will not thrive on the coarser grasses of the marshes, which was the principal food of the sheep on His Majesty's farm outside the East gate—the grain intended for them having been habitually stolen. They, like horses, are fond of the sweet herbage of the hills. The marshes produce that well known disease, "foot-rot," whereas the rocks and hills keep the feet in healthy condition. It is true that the continuous rains of summer are not calculated to promote health in sheep if no provision is made to protect them from the rain. If once wet, their heavy fleeces are a long while in drying, during which time the sheep take cold, which results in "scab" and a running at the nose like distemper. The best sheep, those with the heaviest fleeces, suffer most. They should have shelter which they themselves will always seek on an approaching rain or storm.

Again, about the soil. When it is not very sandy, occasional ditches, blind or open, from three and a half to four feet deep may be made to aid in draining and drying the land. And plowing it north and south into narrow ridges, as was done before the days of Virgil and Cato, and is sometimes done here, aids materially in carrying off the surface water and preventing the crop which is growing upon the ridges from becoming water soaked, if not, as sometimes happens, actually drowned.

If the land subject to overflow, and now in question, should be clayey, or should have a clayey subsoil lying near the surface, and especially if the clayey strata should be level, there would be more difficulty in maintaining the land in a productive condition. Such crops as are not injured by excessive moisture might be cultivated on this land most advantageously. But for general

farming purposes the excess of water must be got rid of. On account of the clay in the soil the latter is late in drying into a condition for early planting—indeed, in the case of the level substrata of clay, instead of having both percolation and evaporation to aid in drying the land, one must rely almost entirely upon evaporation to accomplish it; and this goes on so very slowly a few inches under the surface that, because of the frequent heavy rains, the land may not be tillable at any time of the year. It is an absolute necessity, therefore, that this land be ditched, drained, and dried; and that the ditches be dug through the strata of clay to drain the land after soaking rains, to keep the growing crop in a healthy condition, or to get the land into proper condition for planting.

If the strata should have an inclination it may not be necessary for the ditches to go through it, especially if there is deep subsoil ploughing and ridging, which is more necessary than in sandy soil. If this clayey land then is properly drained the crops which may thrive upon it are not very different from those successfully grown upon the sandy soil just discussed. Let us examine. Korean plains or valleys, whether clayey or sandy, mostly grow up from disintegrated granite. The main elements of this rock the geologist names quartz, feldspar and mica. The chemist calls quartz silica, which is the sand of the farmer; and the chemist finds both feldspar and mica to contain in major part silica, aluminum, and potassium (or other alkali), thro their chemical combinations are different in the two rocks.

During the disintegration, water containing carbonic acid may wash away most of the potash as carbonate, and the light silicate of alumina by the same agency, be separated from the quartz, floated off and again, in still water, be deposited as clay, for that is what it is, and the quartz or sand remain *in situ*. These substances are not generally thus entirely separated from one another; but the one predominating gives name to the mixture—as sandy, clayey, etc. Now wheat is a rank feeder upon silica, and the alkalies, especially potash, and would do best upon the silicious or sandy soil, if any deficiency of potash therein were supplied to it by wood ashes or otherwise. Whereas barley which also forages upon silica, needs lime as a dressing to make its food more digestable. Clover will grow upon either a sandy or clayey soil if there is a dressing of lime. But turnips do better in clay—especially in a loam, containing plenty of the alkalies and lime.

Should the submerged plain or valley be narrow and enclosed by hills or mountains, the problem would be most interesting and in some parts more difficult, whatever may be the soil. The plain,

under such conditions, as is that just this side of Oricol, has two sources of water which may cause its overflow; the Han with its back water, and the hills which shed the rains into the valleys below. To get rid of the water from either source is an interesting problem. To get rid of the water from both sources, when they come together, as they often do during the rainy season, is a problem before which the ordinary Korean farmer well may falter and stand dismayed—not because of such poverty in language as to be unable to do wordy justice in the premises when his crops are unexpectedly flooded, but because of poverty of mental and material resources. The back water flood cannot be economically prevented, unless there should be only one or two narrow ingresses for water to the valley, which may be closed as is the case for one small valley one sees near and *en route* to Oricol. But as already indicated its disastrous or deleterious influences upon the crops and soil may be modified.

And the water shed by the surrounding hills may generally be prevented from overflowing the land by leading it off in ditches at their bases. This, as one who has had experience in such matters can readily see, may be accomplished even upon the Oricol plain which the supineness of the government will not permit to be cultivated, or at least polluted by the touch of the intelligent foreigner. When these ditches have been dug, one has only the other problem to deal with, and this has already been discussed. To provide against the unexpected contingency that water from the hills may sometimes swell the overflow from the Han (let us say), ditches, besides the usual shallow ones, ditches deep and broad with occasional bridges, should divide the plain, to carry away all surplusage of water, whether upon the surface or inherent in the soil, as soon as the flood begins to subside. Indeed, altho the farmer must provide against the flooding of his land from the hills, it may be done so economically in Korea, that the western farmer under like circumstances would look upon the hills as a most advantageous part of his farm, for there he would house his family and stock out of reach of the highest floods, protect provenier and provide pasture for his herds, which, when the water subsides may resume their ranging in the valley below. And the orchard and garden would be upon the slopes of the hills, for they cannot endure the long freshets that some of the grains and grasses alluded to above can endure seemingly without injury. If it is low lying land which is always marshy, tho never flooded, suggestions already made as to draining may in a manner apply. This marshy condition of the land may have several causes, of which two may be specially noticed. A level substrata holding the rains because of their prevalence when evaporation is great,

holds the water there other seasons because there is not much evaporation. If the strata is near the surface little pools of surface water may indicate the fact. If it is not, only a moist surface, maintained by capillary attraction, will be noticed. And sufficient has already been said to lead the intelligent farmer into the adoption of effective measures for the draining of his land in either of these cases. The other cause of the marshy condition of the soil to be specially noticed, is springs in surrounding hills or the proximity of such hills. One who lives near the base of a hill, soon learns that in the spring of the year and long after heavy rains, when the soil of the country generally is dry, water continues to ooze out of the ground at the base of the hill. The ordinary ditching and draining may answer, but besides that a ditch at the base of the hill to carry off its shedded water before it reaches the land would be a most effective auxiliary.

If all these difficulties subsist together; that is, if the land is low and level with an impervious substrata, which is not only submerged by water overflowing a neighboring river's banks and water shed from enclosing hills, but is kept marshy at other seasons by the hidden springs of the hills near by, enough has already been suggested in the foregoing pages to show that the efforts of Koreans to maintain in a tillable condition a piece of land similarly situated near a village on the edge of the plain approaching Oricol are rendered nugatory because of the fact that there was more brawn than brain in the work. This remark also applies to the government farm outside the East gate. * * *

WM. McE. DYE.

THE BUTCHERS OF KOREA.

I asked Mr. Pük to write the story of the butchers' woes and a brief history of the steps by which they have been elevated to the common level of Korean mankind. The following is a translation of his paper:

"Three years ago in the fourth month the butchers living in Koan Chä Kōl, City of Seoul, Empire of Tai Han, sent to the Minister of the Home Department a statement of their troubles and a petition for redress of grievances. This petition was as follows: 'We your humble servants have for 500 odd years followed the business of slaughtering animals as a means of livelihood. Altho we have all this time been faithful in attending to the work required of us by the government in connection with the great annual sacrifices, all of which labor has been performed gratuitously and with a ready mind, yet we have been treated as the lowest of the seven despised ranks in that, while the other despised classes have all been allowed to wear the large sleeves, the hat, the mängen (a band used to keep the top-knot in place) we, your humble servants, only, are not allowed to do so. We receive contempt from all men, and moreover, the underlings from every magistracy in every province and district come frequently, demand money, and take it away. If we refuse to give it they strike us in the face, tear our clothes, and curse us with frightful words. Also they arrest us and force us to do a great deal of work for which we receive not one cash in payment, but only mocking, reviling works. And what is more, *even from boys three feet high we receive low talk.* Where in this world can there be found such a sorrowful, pitiable company whose grievances and troubles are so many that they cannot be enumerated? While the Quäng tai 광대 (buffoon) who ranks even lower than your humble servants wears the hat, mängen, and sash, and dresses like other men, we alone, your humble servants, are not allowed to do so, and therefore sorrow fills our minds, and penetrates even to our very bones. On bended knee we have heard that your excellency is now renouncing the former

oppressive customs and establishing new laws, and since this is what your humble servants have hoped and longed for day and night, we now, casting away fear, venture to come boldly before your excellency and on bended knee beg your excellency to issue an especial decree making it known in every province and magistracy that the petition of your humble servants is accepted, and that henceforth your humble servants shall be allowed to wear the hat and mangu, and that the servants of the magistrates are forbidden from this time forth to maltreat us, your humble servants.' The reply sent back was as follows. 'Your desire is granted. Wear the hat and mangu, dress like other men, and be on common level. Take heed, however, lest you have only the appearance of being like others, and consider carefully your inward prosperity. If the servants at the magistracies come to oppress you, be careful—do not quarrel with them but show them this decree?' Also in this same year in the eleventh month another petition was sent in to the Home Department as follows: 'The new law has been introduced into every province and magistracy except the Province of Kang-won where there is trouble everywhere on account of the Tong Haka. Since we have not been able up to this time to wear the hat and mangu, and since our troubles from the underlings remain just as before, your humble servants petition that orders be issued from Choong Chun (the seat of the governor in Kang Won province) to every magistracy that the new law be observed as in the other provinces.' The reply was 'since we have already issued the decree do not trouble us any further.' Also one year later in the third month we petitioned again as follows: 'Altho all the other low class people are registered in the national records, we, your humble servants only, are not included in the census, so that altho since we are allowed to wear the hat and mangu there is an appearance of our being on the common level it is not so in reality. We pray that your humble servants may be also included in the national registration.' The answer was 'Since all are alike subjects how can your request be refused, and your grievance be left unremoved?' Also since that time we have had many troubles being asked to work without pay, and the underlings have troubled us as before. We have sent in a number of petitions which have been favorably answered, and still up to the present time there are many places where our troubles remain just as before." Mr. Pak adds in a postscript "If His Majesty, the Emperor, only knew of these grievances of several thousands of His faithful subjects we are sure they would be remedied but since there is no one to speak to him for us we are the more sorrowful."

The custom of regarding butchers as the lowest of mankind, seems to have originated as a deduction from the teachings of Confucius and his disciples. Confucius said, "Since men cannot bear to listen to the dying cries of animals all the noble and wise agree that the slaughter-house should be far from the dwellings of men." Mongtze, a disciple who flourished about 475 B.C., went to call on King Chai-Sôn newly come to the throne, who asked if he would do well the duties of the kingly office. Mongtze replied yes. "Why do you say yes?" inquired the king. "When you saw a man going by yesterday leading an ox did you not ask him what he was going to do with the ox?" "Yes." "When he replied that the ox was to be slaughtered and the hide used for making drums why did you tell him not to kill that ox but to go away somewhere and kill some other animal instead?" The king replied "I don't know why I told him so." "Well," said Mongtze, "it was because you could not bear the thought of killing this ox which your majesty had seen, and since it is this mind which befits a king—desiring life for all, even for the animals—therefore I replied that you would well perform the duties of the kingly office." The deduction from these sayings of the sages is that since noble minded men of all ages cannot bear the thought of taking life and cannot listen to the dying cries of animals surely the butchers who make killing their daily business must be the lowest of mankind.

Whang Hui the first Prime Minister * under the present dynasty some 506 years ago is said to have firmly established as a national custom the degradation of the seven classes which are as follows: 1. The p'ô chul 포졸 or servants of the sheriff who beat men, etc. 2. The Koang tai 광티 or buffoon—the traveling singer. 3. The pâk chäng, 박장 or butchers. 4. The Kori chäng 고리장 or maker of baskets. "Peling bark from trees is so much like skinning animals that these occupations rank together." 5. The mutang 무당 or women sorcerers—all loose characters. 6. The keisangs 기상 or dancing girls, also loose characters who are found in all the principal cities and are supported by the government—and, 7. the kät pät chi 갓박치 or makers of leather shoes, who, because they handle the skins of slaughtered animals are classed with the butchers. There are five great animal sacrifices. One for each season of the

* Whang Hui was not the first Prime Minister of the present dynasty, but the twenty-third. He held office about the end of reign of the great reformer, Sé-jong; A.D. 1419-1450—[Editor K. R.]

year and one special sacrifice at the end of the year. At each of these great sacrifices quite a number of animals are slaughtered, some 70 to 90 head of oxen, sheep, and pigs. Besides these, sacrifices to the ancestral shades are offered twice per month when about 10 head of swine are killed; sacrifices are offered to the household gods of the palace several times a month, a representative of the king attending. Sacrifices are also offered monthly to Koan Kong, the Chinese general, who is said to have come in a cloud some 300 years ago and rained arrows upon the Japanese, thus enabling the Koreans to win the victory. His image is found in the large temples outside the south and east gates where even the king bows and sacrifices, and Koan Kong is considered the greatest among the gods next to Hananim. Special sacrifices are frequent—twice per year to Confucius, and there are sacrifices to Hünanim, "The honorable Heavens," accompanied by prayer for rain, or for cessation of rain, or for freezing weather, when the king sends some nobleman as his representative who prays from a written form. At all these sacrifices animals are slaughtered, and it will be readily seen that the slaughtering of all these animals is no light task. This work at the capital besides similar work at the various magistracies throughout the country was done entirely by the butchers without pay.

In return for this the butchers were exempt from taxation and since they were not taxed their names were not enrolled on the national records.

In the recital of their woes the butchers come to the climax in this expression. "It were much easier to endure the ignominy of going hatless, and mangelless but no amount of money loss could be compared to the grievous trial of being addressed in low talk by 'boys.'" A boy in Korea is any one unmarried. Boys never wear hats and may be always distinguished by their hair which is worn in a plait hanging down the back. When married the hair is put up in a knot on top of the head, the hat is put on, and the boy becomes a man. Men always use low talk in speaking to boys who must use the highest forms in reply. I have seen boys slapped in the face and severely punished for addressing a man in middle form. It is an offence never tolerated except in the case of the butchers, where the usual custom of the boys using the honorifics as to his superior and the man replying in low talk is reversed. Boys of all other ranks address men of the butcher class in low talk as their inferiors and the butcher, married man tho he be, must acknowledge his inferiority by replying in high talk. This it was above all else that made sorrow penetrate "even to the bones" of the Korean butchers. But this paper would be incomplete without some reference to the influence of

Christianity in the elevation of the butchers. A book sold on the street found its way to the home of Mr. Päk, a butcher who was thus led to put his boy Pong Choolie into the Christian day school at Kon-Däng-kol. The boy asked for other books for his father, who thus read a number of Christian books. By and by Mr. Päk was taken seriously sick with typhus fever when Dr. Avison went frequently to see him. This seems to have made quite an impression on him as he could not understand why the king's physician should condescend to call on a butcher. After recovery he yielded to Pong Choolie's repeated requests and accompanied him to church. The trouble that immediately arose in this little church I will mention as an illustration of the way the butchers are despised. The custom is so deeply rooted in the Korean mind that even those who know something of the gospel find it difficult to overcome. At that time the majority of the members of this little church were of the genteel class called Yang-bans. One Sunday shortly after Mr. Päk began coming to church most of these members were conspicuous by their absence. When the missionary enquired of one member as to the cause he replied: "A very serious trouble has come to our church and you might as well know it. When we came here it was to worship God and to believe in our Savior. We have cast away a great deal of Korean custom and have allowed working men and those much below us in rank to sit down together with us. There is however, a *little bit* of Korean custom still remaining and to have a butcher come here and sit down with us is a little more than we can bear. We do not intend," he said, "to forsake Christ. Whether we will build another church or meet in some ones sāräng I don't know but we cannot continue thus." Mr. Päk was a very earnest man and soon there were a half dozen butchers in the church. Then one day he asked the missionary if it would not be worth while to send in a petition to the government. This was done as above related. The butchers prayed much for a favorable reply. One copy of the petition was sent to Count Inouye, the Japanese Minister, who had great influence at that time. He agreed to support the measure and this encouraged the butchers. The joy of the negroes on hearing of President Lincoln's Emancipation Proclamation was not greater than that of the Korean butchers when the decree went forth that they should be allowed to wear hats. In some instances they were so elated that they wore their hats day and night. As I have said before the hat is, as it were, a badge of manhood. Those who wear hats are to be addressed in man talk. In many places the posters notifying the people of the new law were not put up, and where they were the public sentiment in favor of the ancient

custom was so strong in many instances that the butchers did not dare to put on their hats. Mr. Päk, who was made the head of the butchers guild, and several Christian butchers went about encouraging their brethren and thus assisted them in donning their hats. Everywhere they went they scattered Christian books attributing the praise to God for this their great deliverance. At one of these butcher meetings at the city of Suwon fifty butchers were present. Mr. Pak, in addressing them, told of his own experiences and said that he had often felt a desire to run away to some other country where he could hold up his head and be a man like others. In comparing their trials to those of the Israelites in Egypt he said, "The Israelites of course had no such oppression as we have had to endure, and still they had a pretty hard time and it was only the almighty power of God that delivered them. It is that same God who has now delivered us and there is not one cash worth of help to be looked for anywhere else but in Him." Of course it is not every butcher that repents and still it is only scriptural to expect them to receive the gospel more readily than many others for, "Things that are despised hath God chosen." Mr. Päk has given me a list of the believing butchers in this province who number with their families 132 souls.

Among the Christian butchers are several who have become successful teachers of others. I can mention several who have been instrumental in the formation of churches in their respective localities. One butcher has two wives both of whom have children. These have professed conversion and the husband upon taking a vow in their presence to regard number two as his "sister," providing for her support, and to live henceforth only with number one, who had been for some time discarded, the whole family was received into the church. In my short missionary experience this is the only instance of a polygamist who has been thus soundly converted.

S. F. MOORE.

THE MONGOLS IN KOREA.

THE condition of affairs in the Korean peninsula at the opening of the thirteenth century may be summed up as follows. The Koryo dynasty which had been founded about three centuries before, had already developed those characteristics which finally led to her downfall. Buddhism had honey-combed the state; the monks, the civil officials and the military officials formed three distinct factions, each bidding for the control of the government. Buddhism was a unit, the other two factions were not units; the result was that whichever faction held the reins of government temporarily the monks sooner or later won back into power. A mild feudalism existed in Koryo, each of the high officials keeping about his person a strong guard. One of the results of this was that the king did very little of the actual ruling of the land. Whichever party was in power its leader had the same authority as was exercised by the shogun in Japan, but somewhat less in degree. It is not inexact, therefore, to say that at the beginning of the thirteenth century, or more exactly the year 1206, A. D., King Heui-jong was the figurehead and Gen. Choi Jung-heui, the leader of the military faction, was the actual ruler.

The Kin dynasty had occupied the throne of China for nearly a century and the relations of Koryo with the Kin Emperors was fairly intimate. The Japanese had not as yet begun in earnest that series of piratical raids upon the shores of Koryo which disfigured the declining years of the dynasty. The population of the land at that time was approximately three millions, but rather less than more. From a military point of view she was in poor condition, but when pushed to the bitter issue of war she could put 200,000 men into the field. She suffered then, as Korea has always suffered, from inferior leadership.

As is well known, the Mongol power had its inception in one of that congeries of tribes known collectively as the Nu-chen Tartars. These latter held the same relation to the Kin dynasty that Manchuria holds to the present ruling house in China. So

at the beginning of the thirteenth century we find Koryo occupying the peninsula and bounded on the north, as now, by the Yalu River. Beyond that river lay the Nu-chen Tartars and the remnant of the Kitan Tartars who had been conquered nearly a century before by the Kin power.

Among the northern Nu-chen Tartars, who are known to Koreans as Yo-jin, arose the great chieftain Yusukai whom the Koreans call Ya-sok-hā. He together with (Keui Ok-on) conquered forty of the northern tribes in quick succession. His son was the great Temuchin or Genghis Khan, called by the Koreans Chul-mok-chin. It was in 1206, the second year of King Heui-jong of Koryo, that the great conqueror proclaimed himself emperor and named his empire Mong.

It was not however till six years later, 1212, that Koryo was brought into direct contact with the Mongol power. In that year a Koryo envoy to the Kin court was intercepted by Mongol videttes, who had by this time worked their way southward to a point which commanded the road between Koryo and the Kin capital. The dead body was recovered by the Kin people and sent back to Song-do, the capital of Koryo. In this same year the king attempted the life of the "Shogun" but failed, and the latter in retaliation promptly banished the king to Kang-wha and put Kang-jong on the throne. He in turn was succeeded two years later by King Ko-jong whose reign was destined to be the longest and by far the most eventful of the whole dynasty, for it lasted forty-five years and beheld the great Mongol invasion.

In this year of King Ko-jong's accession, 1214, the Kin power was now trembling under the Mongol onslaught and envoys came in haste from China demanding aid from Koryo in the shape of rice and horses. The frequent dynastic changes in China had made Koryo very careful as to whom she helped especially when there was a chance of a change of suzerain. So now she refused the demand but secretly let the envoys buy what they wanted.

A dark cloud now hung on Koryo's northern border. It was not as yet the Mongols but the remnant of the Kitan forces who, unable to withstand the northern hordes, were retreating southward into Koryo territory. At first the royal forces were able to hold them in check, but as they came in ever increasing numbers they broke like waves over the Koryo barriers and were soon ravaging the province of Whang-hai, with their headquarters at Pyeng-yang. There were large military possibilities in Koryo but they had not been properly developed and at this time the king found himself practically without an army. Civil-

ians and monks were pressed into the service, but being raw recruits they were of no avail. They were cut down like stubble and Whang-ju fell into Kitan hands. The startling news reached Song-do that the enemy were only eighty li from the capital. Consternation reigned in the city and the people armed themselves with swords or clubs and manned the walls, determined to sell their lives as dearly as possible.

To this outward danger was added the terror of civil strife, for the monks took this inopportune time to attack the old General Choi, the "Shogun," who still ruled with a high hand. But he could not be taken off his guard, and, turning upon his would-be assassins, he cut down three hundred of them. He then instituted an inquisition in which eight hundred more of the conspirators were killed.

Such was the desperate position of Koryo; a powerful enemy at the door, the south rife with rebellion, in the capital itself "mountains of dead and rivers of blood," according to the chroniclers. Victorious Kitan came sweeping down on Song-do, but hearing that the town was defended by desperate men they made a detour, appearing next at the Im-jin River half way between Song-do and the present capital. By this time however the Koryo generals had succeeded in collecting a considerable force and on the banks of the Im-jin they scored a signal victory which sent the enemy scurrying back northward as far as Myohyang Mountain, the ancient Ta-bak.

Another cause of anxiety now appeared in the shape of certain Nu-chen allies of the Mongols who crossed the Yalu and took Eui-ju. But Koryo was now wide awake and threw upon them a well equipped force which destroyed five hundred of their number and drove the remaining three hundred back across the river. The king built a place of retreat at Pa-gak San east of Song-do for he had been told by the monks that if he did so he would be able to hold the north in check.

Myun-gu-ha, chief of one of the East Nu-chen tribes, being defeated by the Mongols, came in his flight toward the Yalu but was captured there by the Koryo general, Chung Jong-su, who sent him captive to the Mongol headquarters. This pleased the Mongols hugely and they declared "We must make a treaty of friendship." Mongols, at war with the remnant of the Kitans, had driven them south into Koryo but at first had not pursued them further than the Yalu. However an army of 10,000 Mongols under Generals T'ap-chin and Ch'al-ja crossed that river in pursuit. They were joined by Nu-chen allies to the number of 20,000 under Gen. Wan-an Ja-yun. As these allied forces were marching upon the doomed remnant of

Kitan which lay 50,000 strong at Kang-dong a great snow-storm came on and provisions ran low. Koryo was ordered to supply the deficiency, which she did to the extent of 1,000 bags of rice. This still more helped her into the good graces of the Mongols, but we are told that the Koryo people could hardly endure the semi-savage manners of the Mongol troops and were unable to conceal their aversion. This the Mongols naturally resented.

Kang-dong fell after a short siege, the leaders of the conquered army were beheaded, and the whole north was put under the control of Koryo. The Mongol envoy who was despatched to Song-do, acted in the most unconciliatory manner and did much to turn the court from its previous purpose to make friends with the Mongols. The Mongol demand for an exchange of envoys was worded in so offensive a way that it seemed almost as if it were intended to stir up war. But the time had not yet come.

The Mongols were not to be content with an empty friendship. In 1221 they sent a demand for tribute consisting of 10,000 pounds of cotton, 3,000 rolls of fine silk, 2,000 pieces of gauze, 100,000 sheets of paper of the largest size. These demands were acceded to only in small part.

It was becoming evident that a general invasion by the Mongols was to be expected at any time, so in the following year, 1222, a wall was built from Wi-ju to Wha-ju in the marvelously short space of forty days which shows not only what power Koryo could exert when necessity demanded but how necessary this work seemed.

The year 1223 marks the beginning of that long series of Japanese depredations which were destined to continue even until the close of the dynasty, two centuries later.

The seeming friendship between Koryo and the Mongol power was rudely broken in 1225 and through no fault of Koryo. A Mongol envoy on his way back to China was set upon by robbers and was killed and robbed. All friendly relations were thus terminated and another step was taken toward the final catastrophe. Mongols however were too busy elsewhere to attend to this matter at once and it was not until 1231 that actual hostilities were commenced. As the spring opened a powerful Mongol army marched southward across the Ya-lu under the leadership of Gen. Sal Ye-t'ap and took the fortresses of Wi-ju and Ham-Sin.

Hopeless as the prospect seemed the king determined not to give up without a struggle. He sent Generals Pak-so and Kim Gyong-sol with a strong force to operate against the in-

vaders. They rendezvoused with all their following at Ku-ju, the four gates of which were strongly harricaded. The Mongols began the attack at the South gate, but after five brilliant sallies the Koryo forces compelled the besiegers to retire. The Mongols who had no base of supplies but who made the country thro which they passed supply them, now left this town untaken and marched boldly southward. Kwak-ju and Sung-ju fell in quick succession and from the latter place a Mongol messenger was sent forward with a letter ordering the king to submit at once and thus ward off further danger. This messenger was arrested by Koryo troops on the way and thrown into prison. When the Mongols arrived at the place where he was in durance vile they razed the place to the ground and killed every living thing including even the dogs and other domestic animals. No opposition was met until the invading army, flushed with victory, lay before the capital, Song-do.

As the king was quite submissive the victors spared the town. It is probable that they felt unwilling to attempt to storm the place, for they had not been very successful when attacking a fortified place. So they made a detour and went southward into the rich province of Chung-chong. Evidently plunder was their main motive in the invasion of Korea.

Meanwhile other Mongol forces were at work in the north. They found their match in the valiant garrison of Ku-ju, which under the leadership of the prefect Pak-so, held the place against all comers and were compelled to evacuate only after the king had abjectly surrendered and had twice sent messengers ordering the place to be given up. So ended the first act of the tragedy, but it was not to be the last. A Mongol re-idency was established in Song-do and military governors were stationed at various places throughout the country.

That neither the king nor his courtiers believed the end of the trouble had come is evident, for no sooner had the tumult of war subsided than the question of removing the court to the island of Kang-wha was raised. Some objected, but the "Shogun" silenced them by taking off a few heads. The king was undecided, but not so the "Shogun." He seized the government carts and placing his household effects upon them moved to the island leaving the king and the court to shift for themselves. But the people throughout the country were rising in revolt against the Mongol governors and driving them out. This was sure to bring down upon the land another invasion, so at last the king decided to follow the example of the "Shogun" and retire to Kang-wha. Palaces had been in preparation there for his reception and on the appointed day the royal cavalcade moved out the gates of the

capital. It happened to be in the midst of the rainy season and the roads were almost impassable and the whole party soon found itself mired. Torrents of rain added materially to their discomfort. Even noble ladies, so the records say, waded knee deep in the mud with bundles on their heads. The wailing and crying of this forlorn multitude was audible for a long distance.

When at last the king reached the island he found that the palace was anything but completed and he was obliged to take up his quarters in a common house for the time being.

When the news of this exodus reached the Mongol capital it created a sensation. The emperor in a white heat of passion sent a messenger asking "Why have you fled to Kang-wha? Why have my governors been driven out of your towns?" A well equipped army followed fast in the track of this messenger. The king replied that his feelings toward his Mongol master were the same as they had always been, which was doubtless true. His acts, however, spoke louder than words and the Mongol army without waiting for further orders fell upon the northern towns and put the people to indiscriminate slaughter. Not until they reached Cho-in fortress did they receive a check. In attempting to storm that place they met such stout resistance that they were forced to withdraw. A noted archer-monk is said to have killed Gen. Sal Ye-t'ap by a marvelously clever shot in this battle. It was probably the lateness of the season that made the Mongols retire beyond the Ya-lu.

The spring of 1233 found the emperor's anger somewhat abated and instead of sending an army he sent four formulated charges against the king. (1) No envoy comes from Koryo. (2) Highwaymen have killed a Mongol envoy. (3) The king has fled to Kang-wha. (4, I have received false estimates of the census of Koryo. We are not told what the answer was.

The year was spent in attempts on the part of the king to put down popular uprisings all over the country. The people were in a state of anarchy and wherever a man could get a small following he would turn bandit and harrass the surrounding country.

All this time the king was trying every means in his power to interest the heavenly powers in his behalf. Buddhist prayers were chanted on every mountain top and at every shrine. He turned sun-worshipper too, and from seven till twelve o'clock every morning the officials were compelled to stand in line and do obeisance to that useful but hardly divine luminary.

With the opening of 1235 the actual occupation of Koryo by the Mongols commenced. They began a systematic settlement of the north and many of the prefects were seized or driven out.

By the end of 1236 the Mongols had seventeen permanent camps in the provinces of Pyeng-an and Whang-hai. They also went southward to the very limits of the peninsula and formed numerous stations along the way.

By the year 1238 when the Mongols again flooded the country the people had mostly found refuge among the mountains or on the thousands of islands which lie off the western coast. It would be impossible to imagine the suffering and hardship entailed by these invasions of the Mongols. The records simply say that the people left their homes and fields and fled to these places of refuge. But what did these hundreds of thousands of people live on as they fled, and after they reached their places of retreat? What breaking of old bonds of friendship and kindship, what rending of family ties and uprooting of ancient landmarks. It is a marvel that the land ever recovered from the shock. These Mongols were fiercer and more ruthless than the Japanese who overran the country three or four centuries later and they were far more numerous besides. Plunder being their main motive, their marauding bands covered a much wider territory and mowed a much wider swath than did the soldiers of Hideyoshi. Nor did these Mongols meet the opposition that the Japanese did. They made a clean sweep of the country, and they caused such a depletion of the people that we never hear again of those splendid armies of 200,000 men which Koryo had once been able to put in the field even when groaning under a corrupt court and a rampant priesthood. From that day dates the utter prostration of Koryo's power which left her an easy prey to any Japanese freebooter who had ten good men at his back.

After ravaging to their heart's content the Mongols withdrew in 1239 to their own country, but sent a messenger ordering the king to go to Peking and bow before the Mongol emperor. The king refused, and the next few years were spent in Mongol demands for the king to either go to Peking or to leave his island retreat and return to Song-do.

Ogdai Khan died in 1242 and after a peaceful interval of four years Gayuk Khan came to the throne of China. This was the signal for a renewal of hostilities against Koryo. At first 400 men came, ostensibly to hunt sea otters but really to spy out the mountain passes and make ready for a proposed invasion of the country. Gayuk's plans, however, were interrupted by his death in 1248, but when Mangu Khan came to the throne of China in 1251 they were again taken up and pushed. A swift messenger was despatched to the king of Koryo demanding that he come out of Kang-wha and return to Song-do. His acquiescence in this would mean his safety, but if he refused war was to be the alter-

native. When the envoy reached the court he acted in the most insulting manner and without giving time for an hour's consultation he rose from the table in the midst of a feast and posted straight back to China. The people all said, "This means war again."

When the lengthening vernal sun of 1253 had melted the northern snows this prophetic word was verified. A renegade Koryo general, Hong Bok-wun, told the Mongol emperor that the king was building a triple wall about Kang-wha and had no intention of leaving that safe retreat. War, ever welcome to these first Mongol emperors, was now afoot. The first detachment of Mongol troops was led by the emperor's brother, Song-ju. With many allies from the Nu-chen, and other tribes, he crossed the Ya-lu. Following these came generals A Mo-gan and Ya Gol-ta with sixteen other chieftains in their train.

The king convened a great council of war at Kang-wha. Many were for surrender, but one voice was raised in warning, "How much treasure have we already squandered on these insatiable barbarians, and how many good men have gone as envoys and never been heard of since? Let the king go out now from this place of safety and when we behold his dead body our condition will be no enviable one." This voice startled the assembly. With one voice they applauded the sentiment and charged the king to stay in his island fortress and still defy the savages of the north.

General Ya-gol-da now sent a messenger to the king, purporting to be from the emperor, saying "I have begun from the rising of the sun and I will conquer to its going down. All people rejoice at this but you. I now send General Ya gol-da. If you receive him well, I will leave you in peace, but if not I will never forgive you." Immediately putting his troops in motion the redoubtable general approached the strongest fortress in Whang-ha province. It was surrounded by an almost perpendicular precipice, and the garrison, supposing they were safe, laughed at the besiegers and ate in their sight; but the Mongols, directing all their power at a single point, soon battered down a portion of the wall, set fire to the buildings with fire-arrows and with scaling ladders effected an entrance. Four thousand seven hundred of the garrison were put to the sword, the commander committed suicide, all the children over ten years old were killed, and the women were ravished.

General Ya-gol-da, being at To-san in Whang-hai province, received a plaintive letter from the king asking him to retire from the country. He replied, "The emperor says the king of Koryo is too old to bow. I am going to see whether this is true

or not. I will give him just six days to get here." Then the Mongols turned eastward and began destroying fortresses and looting store-houses, at the same time telling the king thro another messenger that if all the prefects in the country would send in a written surrender they would retire. This was so palpably impossible that the Koreans looked upon it as a grim sort of joke.

The town of Chun-chun was a rather formidable place and its siege and fall offer some interesting indications of the methods of Mongol warfare. First a double fence or stockade was built about the town and outside this a bank six feet high and a ditch correspondingly deep. Ere long the supply of water in the town gave out and the people were forced to kill their cattle and drink the blood. Cho Hyo-ip, a leading man, seeing that there was no escape, first burned his family and then killed himself. The prefect fought until he was exhausted and then threw himself into a burning house and expired. A party of the strongest of the remaining soldiers made a fierce attack upon one portion of the stockade and succeeded in breaking thro but the bank and ditch beyond proved too much for them. The enemy entered, razed the town, burned the grain and carried the women away. Meanwhile the king was using the only means left for turning the tide of war. He was worshipping every spirit that he could think of and sacrificing before every large boulder. He raised all his ancestors several rounds in the ladder of apotheosis, but it all seemed to have but little effect on the progress of events.

At last General Ya-gol-da arrived in the vicinity of Kang-wha and sent to the king saying "If the king will come out and meet me here I will promise to return to China with my forces." The king complied and with a heavy guard came across the straits and met the Mongol general at Seung-ch'un-bu. The Mongol began the conference without ceremony: "After we crossed the Ya-lu thousands of your people fell every day. Why should you think only of your own comfort while tens of thousands of your people are perishing? If you had consented to come out sooner many lives would have been saved. We must now make a firm treaty." One of the conditions of this treaty was to be that a Mongol prefect be placed in each of the Koryo districts and that 10,000 troops be quartered on Koryo. The king agreed to leave Kang-wha "gradually" as fast as preparations could be made, and to destroy the palaces at Kang-wha.

In fulfilment of their promise the Mongols then went back across the Ya-lu after placing Mongol prefects throughout the country, but no sooner had they disappeared than the King seized a Korean who had acted as a guide to the Mongols and put him to death. This was a dangerous course for it was

likely to exasperate the Mongols all the more. And so it proved, for a swift messenger came bearing a loud complaint that the King had not kept his word to leave Kang-wha and that a man had been killed because he had helped the Mongols. The emperor now developed another plan. He sent General Cha-ra-da with 5,000 troops to become governor-general of Koryo. But the emperor little knew the kind of man he was letting loose upon Koryo. No sooner had this beast in human shape crossed the Ya-lu than he began a systematic course of extermination. He killed every living thing that crossed his path. The records say that he carried into captivity 206,800 people and that the number that he left dead was never estimated. When the emperor heard of this even his fierce heart was touched and in the following year he recalled the monster. But a year later he allowed him to come back and continue his work of devastation. When he approached Kang-wha, the king, in great distress, sent a letter to the emperor imploring him to recall the ruthless man, but the emperor replied to the envoy that he could not recall the troops until the king obeyed and came out of Kang-wha. To this the envoy made the memorable reply, "The quarry cannot come forth from its hole while the wolf is near. The flower can not spring from the frozen sod." Upon hearing this the emperor immediately gave command that the sanguinary Cha-ra-da be recalled from Koryo.

The year 1258 beheld a new eruption of the Mongols who crossed the Ya-lu and fortified Wi-ju. General Cha-ra-da with a thousand men penetrated the country a long distance. This shows how weak Koryo had become, that this general dared penetrate the country with so small a force as a thousand men. As a mere stratagem the king now came across from Kang-wha and took up his quarters at Tong-jin just across the straits, to make it appear that he was complying with the emperor's commands. When General Cha-ra-da approached, however, he hurried back across the water to a place of safety. The Mongol now made a line of fortified camps all the way from Song-do to Tong-jin and settled down as if to await the fulfillment of the king's promise. They redoubled their demands and swarmed all about the island which was separated from them by only a narrow strip of water. But the Mongols, to whom the water was an unknown element, found this narrow tide-swept channel an effective barrier and the king was safe.

Meanwhile the king had been freed from the "Shogun" who had been killed. Making this an excuse, he sent to the emperor saying that he had long desired to go back to Song-do but had been prevented by the "Shogun." He now, however,

would listen to the imperial word and go back as soon as the Mongol soldiery should be removed, for, he said, "We are like mice when the cat is about." This message never reached China for the messenger was waylaid and killed on the way.

The whole north was now completely in the Mongol hands and was being governed by K'ryo renegades under Mongol orders. Such was the unhappy condition of the land when the year 1258 came to a close.

H. B. HULBERT.

THINGS IN GENERAL.

THE CONFUCIAN TEMPLE COLLEGE.—This venerable and honored institution is situated in the eastern arrondissement of the capital near the Northeast gate. In volume II of *THE REPOSITORY*, page 183, Hon. H. N. Allen gives some interesting particulars concerning the institution. It is known variously as the *Sōng Kyun Kwan*, and the *Mun-myō*. Probably the best rendition of its name into English would be Temple of Literature. Its foundation was largely due to An-yu, a literary graduate of Kyeng-sang-do, who rose to the post of councillor to the prime ministry during the earlier years of the last dynasty. Oppressed by sadness at the decay of learning in his day he made a pilgrimage to China and brought back portraits of the seventy (two?) worthies, vessels and musical instruments used in the ceremonies of worship, and copies of the classic writings. With these were founded the Tai Hak or "Great School" of the Korea dynasty. For the maintenance of this institution An-yu presented to it 100 of his serfs, and he himself became its first head master. In the reign of Chung Suk (A.D. 1314—1343) of the Korea dynasty An-yu was canonized and his tablet accorded a place in this institution with the founding of which he was so prominently identified.

The present site we are told was first built on in 1398, the last year of the first reign of the present dynasty. Since then it has had many vicissitudes. The first buildings were destroyed by fire in 1400 and were not rebuilt until 1407. In the first year

of the Japanese invasion, 1592, it was again destroyed by fire but was restored in 1601, from which time it is probable that the present buildings date.

The main temple, which gives the place its sanctity and power, contains the sacred tablets of the 132 worthies canonized by Korean Confucianism. These tablets are divided into two groups arranged respectively east and west of that to the Founder of the cult, Confucius. In the east group there are seventy-six tablets of which sixty-eight are Chinese, and eight Korean. Of the Chinese tablets fifty are to scholars of the Chu dynasty, six to the scholars of the Han dynasty, one to a Tang dynasty scholar, and eleven to scholars of the Song dynasty. The eight Koreans canonized in this group are (1) Söl-jong of Sil-la; (2) An-yu of Korea; (3) Kim Kwang-p'il, (4) Cho Kwang-jo, (5) Yi Wang, (6) Yi-I, (7) Kim Chang-saing, and (8) Song Chun-kil, of the present dynasty. In the west group we find fifty-five tablets, of which thirty-four are Chu scholars, six Han scholars, one Chin scholar, five Song scholars, and one Wön (Mongol) scholar. The eight remaining tablets are to the following Korean worthies: (1) Choi Ch'i-wön of Sil-la; (2) Chōng Mong-jo of Korea; and (3) Chōng Yō-chang, (4) Song Si-yōng, (5) Yi Yōn-jōh, (6) Pak Sé-chai, (7) Kim In-hu, (8) Sōng Hon, of the present dynasty.

Before these tablets services are performed and offerings made at the time of the middle spring and middle autumn festivals. At every magistracy there is a branch temple to this great institution where sacrifices were offered at the same time. In its pristine days it was the conservator of learning and from it have risen many learned men. Its usefulness and that of its branch institutes appears to have ended, for, during several generations no great scholar has been given by it to the state, neither has there appeared one among the ranks of the so-called literatti into whose degenerate hands the provincial institutions and their rites have fallen.

CHINESE GENERALS IN THE LATE WAR.—In a recent issue *The Naval and Military Magazine* discusses the lives and careers of some of the leading Chinese generals in the late Japan-China war. The most distinguished and highest in rank was Sung Ching who during the war first fortified Mot, Tienling (Heaven-touching Pass) and commanded Port Arthur and neighboring places. He did not operate in Korea. The second general mentioned is Wu Te-chong who was nominally Sung's colleague but failed to co-operate with him in the campaign in China, Cho Pao-kuei, a Mohammedan, a native of Shantung province, was for some twenty years in the southern province of Man-

churia, "where thousands of banditti were spreading terror and paralyzing trade in the districts." By sheer hard work and conspicuous personal courage, he gradually broke up all the smaller gangs, until the country was once more restored to security and tranquility. For these services he was promoted several times until he was,—

"Rewarded with the red button of the first class, and the yellow riding jacket. When the Japanese war broke out he was stationed at Moukden, and was ordered to march overland with his brigade across the Yalu into Korea, and he was at Pyeng-yang when that place was attacked by the Japanese. It is currently believed among his friends in Moukden, that, on the eve of the loss of Pyeng-yang, when some of the Chinese generals at a council of war gave it as their opinion that the place was untenable, and that an immediate retreat was advisable, Cho turned upon them and said: "You may retreat if you will, but, even, if you all go, I will remain with my men and resist to the death. Whatever truth may be attached to this belief, he acted literally as he is reported to have declared it to be his intention to do, for on the day of the attack, whilst directing with his own hand a gun against the enemy, he was struck by a Japanese shell and was instantaneously killed. He was about sixty-six years of age."

The Japanese general in recognition of his rank, had the dead general buried with the honors of war and a wooden tablet erected to mark the spot. This was a graceful tribute to a worthy foe.

General Yeh Chi-chao had the honor to bring the first regiment of Chinese soldiers to Korea and to cross swords with the Japanese at Asan August, 1894.

"Altho Yeh claimed a victory on that occasion—which, however, was afterwards strenuously denied by the Japanese—he evidently did not feel himself strong enough to advance upon the capital or to hold his ground but withdrew his small force, and by a circuitous march thro a very difficult country, he eventually reached the distant northern city of Pyeng-yang in time to join in the preparations against the Japanese attack on that important stronghold. Yeh's conduct at the fall of Pyeng-yang and afterwards during his retreat to the Yalu, was considered by the Government so blameworthy that he was stripped of his rank and position, and actually, sentenced to be beheaded.

The editor thinks the biographical details of the leading generals of the Chinese army

Serve to elucidate a difficulty experienced by many in understanding how it came to pass that China, with her oft-acknowledged splendid fighting material and practically boundless resources, could have failed so completely to resist the Japanese invasion. For, it will be seen that able, and in some respects distinguished, as some of the Chinese generals undoubtedly were, they were all men of the old school capable enough to lead their troops to victory against the formidable but undisciplined hordes which ever and anon threaten their vast empire internally or along its extensive frontiers, but altogether unprepared by previous training or experience to cope with armies long and carefully prepared for the contingency that actually arose, and drilled and armed and led according to the very latest of modern methods.

EDITORIAL DEPARTMENT.**KOREA'S NEW RESPONSIBILITY.**

THE important events of the last month brought upon Korea a new responsibility—that of self government. For centuries Korea was happy to call herself the ‘small kingdom’ in comparison with China, upon which she bestowed the title “large kingdom.” She leaned upon the supposed strong arm of her great western neighbor, which was used for her protection or subjection as the case might be.

Four years ago the Tong Hak—that synonym for revolt against oppression—arose and became a mighty factor in the important events that succeeded. The war between Japan and China followed and by the treaty of Shimoneseiki, Korea became an independent country. Japan had already begun, what the vernacular press called “The Reformation of Korea.” The new state was to be led into new paths with a promptness and vigor born of the urgency of the case. In less than two years Korea slipped from under her self-appointed leader and teacher and sought an asylum in the Russian Legation. The need of help being still recognised, the friendship of the great northern power was cultivated, military instructors invited to reorganize the army, and others to assist in advancing the interests of good government. Russian influence became supreme in the affairs of this land. Now, after less than two years of supremacy, under somewhat embarrassing circumstances, she withdraws from Korea. For the first time in the history of this dynasty, the emperor is left free to carry on the government according to his own will.

What has Korea gained by the events of the past four years? What benefits have accrued to her as the result of the battles of Asan and Pyeng-yang? What advantages has she derived from the tutorship of Japan and Russia? What has she learned and unlearned in the quadrennium that has brought her so much trouble and misery? To answer these questions would require more space than we have at our disposal and we cannot do more than answer them in a very general way.

Korea gained her independence during the last four years,

a new form of government, and, what is infinitely more important, new life. She has now not only a sovereign whose power is virtually absolute, but a Cabinet and a Privy Council. The laws of the land have been so codified that something like justice can be administered by officials who earnestly desire to do so. The excellent work begun by the Japanese in the reorganization of the army, and the discipline enforced, had a most wholesome effect upon both officer and private. The finances of the country have been reduced to something of a system. The Japanese introduced the budget, by which the expenditures are limited to the receipts from taxes and other sources. The labors of Adviser McLeavy Brown in the Finance Department have demonstrated to the world the solvency of the country—an immense gain to the empire. And, be it specially noted, the foreign adviser did not exercise any authority in collecting the money; that was done by the Korean officials. His work came in after the money reached the national treasury. Whether more money or less money than reached the exchequer was collected is not for us to discuss now. The point holds that the country is in a solvent condition now.

The new life manifests itself in various ways. Business is increasing and efforts at organization and consolidation of capital for the promotion and extension of trade are visible on every hand. The farmer has found a market for his products, the tradesman has found a purchaser, and the capitalist has discovered means to invest his surplus money.

Education has received a decided impetus as the direct result of the general upheaval four years ago. Where there was one boy indifferently pursuing a course of study, the object of which he knew little and seemingly cared less, there are now a dozen pursuing, with something bordering on enthusiasm, studies that give breadth and solidity to the student. Young Korea has still much to learn but he has learned, or at least thinks he has learned, a few things and he is anxious to impart his information to his fellows. As a natural result, since the opening of this year, Seoul has seen the birth of several weeklies and a daily, all under the management of young men from the schools. That some of these papers will cease appearing before the end of the year may be safely predicted. We now note the fact that young Korea seems to have found his brush again and instead of writing in the stilted and unknown Chinese, he writes in the vernacular and the people read. He also, after an enforced silence of centuries, has found his tongue and he will talk. Debating societies are the most popular organizations of the day. True, "talk is cheap" here as in other lands and much of it is

wide of the mark, but it is indicative of a new force that is sure to be felt more and more as time goes on.

Lastly we notice the remarkable change in the attitude of the people towards Christianity. In perhaps no country has there been such a rapid, and withal, such a substantial growth of Christian work as in Korea the last three or four years. Idols are given up, ancestral tablets are surrendered, fetiches are destroyed. The work is positive as well as negative. Christian books are bought and read; churches and chapels are built; colporteurs and preachers, supported by the churches, are sent out to sell books and "teach the doctrine." The fallow ground is being broken up and an abundant harvest is already being reaped. We call attention to the rapid gain in the Roman Catholic church the last year—a gain of 3417—shown by the figures of Bishop Mutel recently published by him.

The political stream which for awhile washed the shores of the peninsula seems to be deflected and now beats upon the banks of Talienwan and Port Arthur. Korea for the present at least, is not in the current: Japan even is represented as "some distance from the shore." That our pool will all of a sudden become as calm as the lake on the top of old White Head we are not ready to believe, much less in a mood to predict, but as there will be a lull in political storm without, it is hoped Korea will seize the opportunity to develop a strong and righteous government, foster education and religion, and advance trade and internal improvements. Korea will now have an opportunity to demonstrate her ability to govern herself.

U. S. Gold Mine Concession.—We have already noted the gold-mining concession in the Ping an province granted to an American company. The district covered an area of some twenty-five miles and is reputed to be one of the richest in Korea. The concession is for a period of twenty-five years and includes the right to mine other minerals in the district. Mr. Leigh Hunt is at the head of a sub-company and work was begun by him about two years ago. Mr. James R. Morse, president of the American Trading Company and chief promoter of the Seoul-Chemulpo railroad received the original grant from the Korean government.

Some ten years ago attempts were made by the government to open these mines as well as to prospect for the precious metal in other parts of the country. The attempts failed for various reasons. The present attempt seems to be on a different basis and gives every promise of success. United States Consul

General Horace N. Allen in Consular report number 24 published Jan. 29, 1898, among other things says:

As yet, not much has been done beyond what might be called prospecting on a large scale; but veins of medium-grade ore have been opened, which give good prospects.

The whole country has been, as it were, honeycombed by native miners in the past, and, to please the native miners and promote further prospecting, these people are given mining rights for one year on new properties. The Korean miners are said to be entirely satisfactory. They are patient, strong, enduring, and very easy to deal with. Their wages are about 40 cents per day in silver (equal to about 20 cents in gold) and the supply is ample. The company is on good terms with the people, and life and property are perfectly safe at the mines.

The placers have been well worked over upon the surface, but the natives have not been able to get down very deep, and bedrock has not been reached. The native method of working the quartz veins is to chip out the gold-bearing rock with their soft iron tools as much as possible, after which they fill the hole with fuel and set fire to it. When the rock is as hot as it can be made, they pour in water, which cracks the surface so that they can chip it off. The ore thus obtained is then crushed on a flat rock by huge stone rollers worked by many men with poles. Water is the worst obstacle the native miners have to contend against, since their only way of emptying a shaft is by bailing it out with gourds, which are filled and passed up from man to man. When permanent water is reached, the shaft has to be abandoned; and, as the veins usually grow richer as this condition is approached, the natives declare that, if they only had some means of getting rid of the water, they would be quite satisfied.

When the report was written there were eight Americans employed at the mines superintending the Korean workers and running the machinery. This force has been more than doubled since and additions are being made continually.

By later grants, standing timber is allowed to the company at the rate of 60 cents silver (30 cents gold) per cord; and as there is an ample growth of scrub trees on the mountains, the item of fuel for the mills is satisfactorily settled. The company will introduce some rough forestry methods to protect the young trees, which are annually damaged very greatly by fires carelessly started by the country people. There is some large timber near by from which the company have finally obtained permission to cut trees for material for the new mill, thus saving them very great inconvenience in transportation, as they are about 150 miles from the port of entry—Pyeong Yang. At present, everything has to be transported this distance upon the clumsy bull carts of the country; but some large American wagons are now ordered.

The report continues by noting the concession granted to a German company "for a small portion of the district adjoining the one held by our own people." The terms granted the Germans are substantially the same as those granted to the Americans. A German mining engineer is in Korea now prospecting.

The Consul-General concludes his report with the following observations on the development of the northern part of Korea.

The concession for a railroad from Seoul to the northwest, granted to a

French syndicate, gives them the right to open certain mines as well; and, as it is generally known that Russia is interested in this proposed railroad, it is pretty sure to be built. The road will be something under 500 miles in length and will run through this whole mining region, which lies on the line between Seoul and the border city of Wed-ju, where the proposed railroad will connect with those about to be built in Manchuria. These, with the American railroad now building between the capital, Seoul, and its port, Chemulpo, will give Korea and its chief port and capital, as well as these mining regions, direct connection with Europe.

Eli Farr Landis, M.D.—Dr. E. B. Landis, physician in charge of the medical work of the Church of England Mission at Chemulpo, died of typhoid fever on Saturday, April 16th, at 4:30. p. m. He had been sick about three weeks and at first no danger was apprehended and every hope was entertained of his speedy recovery. A relapse took place, however, followed by a collapse and tho every effort was made to save him, both Dr. Bakcock and Dr. Laws being in attendance on him, it proved of no avail and the doctor passed to his reward.

Dr Landis was well known to the readers of THE REPOSITORY. He was an indefatigable student of all things Korean, and the contributions which he made are of permanent value. He was also a contributor to the *China Review* and to other periodicals in the east. One of the first members of the Church of England Mission, Dr. Landis had a fine reputation for ability to speak the Korean language. He devoted himself with all assiduity to acquiring it and a large measure of success crowned his endeavors. Among foreigners he had the best command of conversational Korean of any European we know. He was also an industrious student of Korean Chinese, and many an evening in passing the hospital we have heard him reading Mencius or the Analects in true Korean fashion.

In connection with the hospital he conducted an orphanage in the boys of which he took an all absorbing interest. Without family ties himself they were to him what a family might have been and to them he manifested himself as a wise, kind, careful and loving parent. Among the Koreans of Chemulpo his memory will be long cherished, for his life to them was full of deeds of Christian charity. His death was a surprise and a shock and the universal remark of the Koreans was, "We have lost a gracious friend."

The funeral of Dr. Landis occurred Tuesday, April 19th, at 4 p. m., from the English Church at Chemulpo. A heavy storm of wind and rain accompanied by thunder and lightning occurred during the entire time, but in spite of this the little church was crowded with sorrowing friends, every foreigner in

Chemulpo who could get to the church being present. The floral offerings were very numerous. The solemn rites of the Church of England were celebrated by Messrs. Trollope, Turner, Badcock, Hilary and Bridal, after which the body was taken thro a heavy storm of rain to the foreign cemetery on the river's bank and committed to its last resting place.

A memoir of Dr. Landis' life will appear in our next issue. The editors of THE REPOSITORY desire to express their sincere sorrow and sympathy with the family and colleagues of Dr. Landis. The Church of England and the entire missionary community has experienced a loss in this removal of a young man whose future was radiant with promise.

OFFICIAL GAZETTE.

Compiled from the *Independent*.

MARCH 26. *Edict*—The main duties of the officials who look after the national finance is not only to endeavor to increase the amount of income, but to expend what is already in the treasury with care and judgment. Judicious expenditure always leaves comfortable surplus. In recent years the national finance has been in the most satisfactory condition, and it was all due to the diligence and careful manner in which the finance advisers have discharged their duties. We thoroughly approve of their methods of administration of our Finance Department. Now the finance adviser has been relieved and it is time for our financial officials to be more careful in the discharge of their responsibilities. Let our wishes be known to the Finance Department.

MARCH 26. *Edict*—The essential point in the maintenance of efficiency of the army is to observe regularity in all matters relating to military organization. It is thro the unceasing efforts of the Russian military instructors that our soldiers have become familiar with tactics for which we are greatly pleased. The instructors are now leaving our service and we desire that the officers of the different regiments be more diligent in observing the rules and systems which they have learned from them. Let our wishes be known to the War Office.

MARCH 25. *Edict*—Whenever there is a national celebra-

tion of great importance it is customary to inform the governments of the treaty powers of the fact. But after our assumption of the Imperial title the Foreign Office did not inform the governments of Italy and Austria. We feel greatly ashamed that the Foreign Office was so negligent in its duty. The Minister and Vice Minister and the Chief of the Diplomatic Bureau must be punished for the offence of non-fulfilment of their duties. The Minister and Chief of Diplomatic Bureau are hereby dismissed from the office and the Vice Minister is hereby reprimanded.

CORRESPONDENCE.

PYENG-YANG, KOREA, APRIL 13, 1898.

To the Editors of

THE KOREAN REPOSITORY:

Dear Sirs:

Your fellow passengers of the *Kyeng Chae* on her late trip from Chemulpo to Pyeng-yang, impelled by the inconsistency in yourself manifested by the last number of THE REPOSITORY, have determined upon the following resolutions:

WHEREAS: To our discomfort and utter despair the *Kyeng Chae*, chose to spend Sunday at Chinampo, the consternation in our minds being voiced by the Editor of THE REPOSITORY, with many added invectives, and dire threats of revenge, and,

WHEREAS: The editor of THE REPOSITORY in the last issue of that paper refers to his enforced delay as a "pleasure," therefore, be it

Resolved, That his fellow passengers are at a loss to know whether he was sincerely mad at that time, or that the pulling of his own hair was a fine piece of acting; or whether the statement in THE REPOSITORY is a joke and we are expected to laugh.

The writer of the above communication, no doubt still under the mental excitement incident and perhaps inseparable from a trip in the steamer he mentions, failed to sign his name. We, however, are familiar with the chirography and shall not consign it to the place where such productions usually go. As intimated we had the honor with our correspondent and several other equally excellent people to travel in the *Kyeng Chae* from Chemulpo to the Pyeng-yang landing. We have a distinct recollection

that the steamer was "late" in every sense of the word. Eighteen hours "late" in starting, "late" in getting out from anchoring behind the islands, because as the genial purser remarked, "plenty bad sea outside."

We venture to suggest that our correspondent is a day ahead in his reckoning of the unseemly tho possibly not unwarranted ebullition of temper so graphically and unstintedly attributed to us while the gallant steamer was riding at anchor in the harbor of Chinampo. Strong feeling is said to be indicative of strong character, but we are too modest to press the proposition to its natural and logical conclusion. There was occasion for concern at the delay of a whole day and it was because of the intuitive feeling of dire results we feared would follow the delay that we ventured to expostulate with the master of the ship. Did not the *Kyeng Chae* stick in the ice-bergs at Posang? Did not our correspondent inform his fellow passengers with that meekness so characteristic of him that he "froze to death three or four times" during the night? If such conditions do not warrant alarm, then we give up at once. If one cannot get "mad" and perform "a fine piece of acting" it is because he is deficient in some qualities essential to travel with comfort between Chemulpo and the Pyeng yang landing.

But notwithstanding all that is said or implied by our correspondent we still stick to our assertion of having had "pleasure" in the Sunday we spent at the northern port. And why not? The sun shone bright and clear; the air was bracing, and there was a splendid walk (as to length) from the anchorage to the settlement; the courteous and generous hospitality of the acting commissioner of customs left nothing to be desired in that line; the shooting on the mud flats was inviting and the noble hills included in the foreign concession afforded ample space to stretch one's legs after the confined quarters of the single cabin of the *Kyeng Chae*; the firs and pines swayed in the wind and we could hear the whispers of the development of trade and the growth of the town of Chinampo, the mud flats redeemed, the low-land crowded with go-downs and business houses, the hills studded with palatial residences, the streets filled with happy children, and the church bells pealing forth a joyous sound on the Sabbath calling together the people to divine worship. The firs and the pines told us of the electric railway and cin ler path from the port to the hnsy. booming, bustling capital, forty-five miles beyond the hills to the north; and when we strained to the utmost we thought we heard the rumble of the "flyer" on the Seoul We-ju railway rolling into the depot at Chuldo. Who would not have "pleasure" under such circumstances? "The

statement in *THE REPOSITORY*” was not a “joke.” We were far too serious for that and our correspondent is at liberty to reserve his “laugh” until his well known equanimity is sufficiently disturbed when he can indulge in hilarity without asking permission of us.

To the Editors of

THE KOREAN REPOSITORY:

Dear Sirs:

Not in a spirit of criticism, but because of the fear that some of the readers of your appreciated magazine may be misled, do I refer to the interesting results in the February number of your interview with Mr. Fenwick about the prospects of fruit culture at Gensan. About mulching one there reads that “it should be put on to keep the frost *in*, not to keep it *out*, and therefore should be applied after the ground is frozen hard.” Not every one will understand this broad assertion, and that it has limitations. Some of our friends who are only beginning to interest themselves in these matters will, perhaps, understand the situation better, and be able to steer between frost and freezing, the Charybdis and Scylla of the orchard, when informed that there are two principal objects in winter mulching; one is to prevent freezing and winter killing; the other to prevent too early budling and frost killing. In a climate where there is so little danger of winter killing that mulching need not usually be resorted to to preserve the lives of trees, vines and shrubs, mulching at any time during the winter serves to retain the frost in the ground and to retard the growth and opening of the buds in the spring until all danger of bud-killing frosts has passed. This may be noticed more especially with the peach, whose buds are inclined to expand under the influence of the first genial rays of the sun. Manifestly, it would not do to mulch the peach in the fall before freezing weather has set in, for, the effect of this mulching would be to keep the frost out of, and the warmth in the ground, and to start the buds out earlier than usual under the influence of the spring sun, and subject them to certain injury and probable killing by late frosts. Tender varieties of some other fruits, as the grape, may also be benefitted by the mulching which keeps back the buds in the spring.

In this latitude some berries, as the currant, and other fruits which are late maturing, may be benefitted by having a warm instead of a cold mulch, which will produce earlier and generally better and more abundant fruit, if the insects are taken care of. But, this is not all. There is a summer as well as a winter mulch. The object of the former is to protect the trees, etc., against drouth. And it is very effective, and saves much labor with the water-pot.

Again; the statement that there is only about one-half the rainfall at Gensan that there is here is based on what statistics? Referring to Mr. Waeber's brochure you will find that during the period between 1887 and 1890 inclusive the average annual precipitation at Gensan was 41¼ inches. This is five or six inches in excess of the average fall here during that time. During the month of August of one of those years at Gensan more than 29 inches fell.

Since my hand is in may I notice that in the same magazine you make the Tai Won Kun ten years older than he was. The *Independent* made a similar mistake. Was this the blind leading the blind?

Yours, etc.,

WM. MC. E. DYE.

"THAT FAR AWAY LAND OF CHOSEN."

[Some eight or ten years ago the warships in these waters moved about less rapidly than they did this last winter for example. Officers and men had time to come ashore and enjoy Chemulpo and even honor the capital with a visit. They returned to their ships much impressed by what they saw, felt and heard. One of them expressed his sentiments in meter. There have been some changes in the country since then but as a representation of ante-bellum times the verses—whatever may be said of their merit as poetry—may not be without interest.—Ed. B. R.]

There's a singular land far over the seas,
Which is known to the world as Korea;
Where there's nothing to charm one and nothing to please,
And of cleanliness, not an idea.
Where a lucid description of persons and things
Quite baffles the reddiest pen,
And stirs up strange qualms in the poet who sings
Of the far away land of Chosen.

Where the houses they live in are mostly of dirt,
With a tumble-down roof made of thatch,
Where soap is unknown, it is safe to assert
And where vermin in myriads hatch.
Where the streets are all reeking with odors more rife
Than the smells from a hyena's den.
One visit is surely enough for one life,
To that far away land of Chosen.

Where the garments are made on a very queer plan,
And are something quite out of the common;
The women wear pantaloons just like a man;
Young men braid their hair like a woman;
The married man gathers his hair at the top,
In a knot much resembling a wen;
The female coiffure is a huge ugly mop
In that far away land of Chosen.

Where the hats have a crown much too small for the head,
While the brim measures several feet around;
Where the principal fire is under the bed,
And the chimney's a hole in the ground,

Where the coolies can't work without singing a song
 And must stop for a rest now and then,
 While they snatch a few whiffs from a pipe three feet long,
 In that far away land of Chosen.

Where foreigners flock to improve the ideas
 Of the natives, and help them make money,
 Where hives are well filled by the Korean bees,
 But the foreigners get all the honey.
 Where shop-keepers ought to be rolling in wealth,
 From the prices they charge one. but then,
 It is not at all likely they go for their health,
 To that far away land of Chosen.

Where the king, in a manner becoming a prince,
 Is charmed with each fresh innovation,
 And plays with post-offices, steamers, and mints,
 At a grievous expense to the nation.
 Where gullible strangers big contracts have made,
 But find when they ask for their yen,
 'Tis a very cold day when employes are paid
 In that far away land of Chosen.

Where men-of-war, fresh from some pleasanter clime,
 Look in for a few days or so ;
 Where the Palos alas ! spends the most of her time
 In the river abreast Chemulpo
 Where those who escape never care to return,
 To that "Morning Calm" country again,
 Where there's nothing on earth that could cause one to yearn
 For that far away land of Chosen.

LITERARY DEPARTMENT.

Problems of Practical Christianity in China By Rev. Ernst Faber
 Thco. D. Translated from the German by Rev. F. Ohlinger and edited
 by Rev. John Stevens, Litt. D., D.D. 12mo. pp. 122. Shanghai:—Office
 of "The Celestial Empire" and "The Shanghai Mercury."

This book does not deal with Korea or Korean affairs directly. It is, however, such a frank and thorough discussion of the "Problems of Practical Christianity" by one so abundantly competent to speak that we must be permitted to do our co-workers the service to call their attention to this book. The translator whose long missionary career in China and Korea and exact knowledge of German and English specially fitted him, has performed his important part most admirably. The papers first appeared in the *Missions-Zeitschrift* and subsequently in *The Messenger* of which Dr. Stevens was

one of the editors. Dr. Faber discusses his subject in ten chapters:
 1. "Chinese Customs and the churches." 2. "Symbolism and Reality."
 3. "The Roman Catholic Mission." 4. "The Protestant Missions." 5. "Language and Literature." 6. "Questions Relating to the Cult." 7. "Superstitions." 8. "Domestic Life." 9. "Social Life." 10. "Government."

The temptation is to make extracts. Dip into the book at random and the author states his views clearly, concisely and forcibly. "Many heathen customs cannot be converted, they must be simply abolished. A purely Christian evangelical standpoint must be taken and rigidly maintained from the outset." . . . "Up to the present time no Protestant missionary has found employment at the Imperial court in Peking, either as court mandarin or court fool, altho thro the influence of the Inspector General of Customs and that of the Foreign Ministers residing in Peking, several missionaries have been employed to translate scientific works" . . . "Protestant missionaries might have learned a few things from the 250 years' experience of their Romish colleagues. (We regret the translator throughout the book used this incorrect and infelicitous term in speaking of the Roman Catholic missions.) That this has not been done to the present day, and that barely one in a hundred Protestant missionaries has any close acquaintance with the Romish missions, is due to another sin of negligence on the part of the missionary boards at home. It is for them to consider and to decide what is most essential for each particular field; the experiences of early workers of all denominations should be gathered and sifted, and the result, with notes appropriate to each society, should be handed to every young missionary as a guide and hand-book." The translator in a footnote says quite correctly, "Probably the greatest need of the missionary enterprise." . . . "Can we in addition to healthy Christian instruction also impart Confucianism after the manner of the Chinese in our schools? I am convinced that we cannot." . . . "In the higher schools the classics cannot be ignored" . . . "The Christian who in compliance with native customs seeks either by 'mediums,' or by personal physical or psychical preparation to come into contact with spirits should be expelled from Christian fellowship with as little hesitancy as the idolater." On the prevalent vices of lying and deception Dr. Faber's opinion is worth repeating and with this we must reluctantly close these quotations. "He who insists upon honesty and truthfulness cannot keep his employes any length of time, and is deceived all the more in the end. What is to be done? Nothing! I also agree to that. Do not try to do it. Conscience must first be aroused and quickened, and in order to accomplish this there must be a realization, a clear sense, of the injuriousness and despicable nature of deception. It is our Christian duty to awaken conscience and then to shield the weak from severe temptation." Sound counsel and applicable to Korea. A.

議會通用規則

의회통용규칙

Mr. T. H. Yun has translated in an abridged and adapted form for use by the various debating societies in the capital and thro the country, "Roberts Rules of Order." No Korean is better able for a work of this kind than Mr. Yun. The pamphlet contains twenty-nine pages, is written in the mixed character, i. e. Chinese and Enmun, neatly printed on heavy white paper, and sells at five cents a copy. We predict the edition, which we understand is 1000, will be sold out in a very short time. Young Korea takes to this kind of matter something in the way a duck takes to water. Keep the printing press going.

NOTES AND COMMENTS.

American trade with Korea for 1897 amounted to about \$500,000. gold.

Mr. Alexeieff has been appointed Russian commercial agent in Japan.

The local agency of the Russo-Korean bank was closed and withdrawn on the 8th inst.

The Nippon Yusen Kaisha is considering the idea of increasing the communication with Korea to five or six trips monthly.

In Korean romance Dame Rumor is represented under the guise of a "green bird." Query: Do the Koreans know anything about parrots?

The work of pushing the entrance of the railroad into Chemulpo is being hurried along as rapid as possible and the port is flooded with coolies as a result.

Serious trouble has occurred in the island of Quelpaert. As a measure of pacification the island has been erected into an independent province so that the empire now consists of fourteen provinces.

Yi Wan Yong, Ex-Minister of Foreign Affairs, was appointed governor of North Chulla province near the end of last month. Governor Yi is well-known among foreigners as one of the leading young men of the country.

It is reported that Yuan who was Chinese minister in Seoul previous to the war is to be appointed Chinese minister to the United States. If so it will be interesting to watch how he deals with the Chinese problem in America.

Concerning Russia's withdrawal from Korea, the *North China Herald* quotes from the *Moscow Gazette* of 21st March that "Russia was about to retire from the Hermit Kingdom and would henceforth consider Korea beyond her sphere of influence."

A missionary returning from two country trips wrote to his secretary. "I visited forty-five places where Christians meet on the Sabbath to worship God. I baptized 151 people and received 455 catechumens. At twenty of these forty-five places the people have bought or built church buildings."

The pressure on the English government to make a legation in Seoul succeeded finally. On March 8th the present Consul-General, Mr. J. N. Jordan, was appointed Charge d'Affairs, who is thus placed in direct diplomatic relations with the Korean government. We congratulate Mr. Jordan on his promotion.

The *Japan Official Gazette* of 4th inst. has the following: "In compliance with Article 15 of the Rinder Pest Prevention Regulations, no import for sometime to come of cattle, hides, or bones from Korea to the following places is allowed:—Otaru, Shikami, Fushiki, Hakata, Itsukuhara, Sasuna and Shimonoseki."

Our contemporary hopes that "the flogging of officials with whom respectable people have to associate will be abolished." It does seem that to sit with a minister of state one day and to see him the next paddled for

failure to accomplish that which is beyond his power, is a lowering of dignity that is hardly in keeping with the fitness of things. At the same time, if the corporal punishment can be bought off for twenty-eight dollars silver the average official will see that that amount finds its way to the proper authority.

On March 1st the Deer Island episode was the subject of an interpellation in the British Parliament by Sir Ellis Ashmead-Bartlett. In reply Mr. Curzon said that while it was known that Russia was negotiating for a site for coal go downs there, no official communication had been received of a Russian occupation of the island.

The Korean students studying in Japan, having been deprived of the support allowed them by their government, and failing to return when they were notified that the support would no longer be granted, seem to be reduced to actual want. Appeal was made to the several schools in the capital and a subscription was taken up in their behalf. The young men will no doubt return as soon as means are provided for them.

Ex-Minister of the Imperial Household, Yi Chai Sun, has been acquitted of complicity in the attempt on the life of the Russian Legation interpreter, as were the others implicated by the policeman Yu, and the latter sentenced to 100 blows and life imprisonment. Ex-Chief Commissioner, Yi Chung Ku, who was sentenced to 100 blows for infringing the prerogatives of *chik-im* officials has been pardoned by His Majesty. This we suppose is the end of the Kun Hong Yuk incident.

"Among the most interesting appointments in the Order of St. Michael and St. George is that of Mr. McLeavy Brown to be a Companion of the Order. Mr. Brown has done a remarkable work in Korea as head of the Customs and Controller of Finance. Recently the news that Russia had induced the Korean government to supercede Mr. Brown in favour of a Russian named Affexieff created a good deal of surprise and indignation in this country, where Mr. Brown's able and upright administration is appreciated at its true value." — *Times Weekly*, January 7.

The fair name and fame of the royal inspectors are in danger of suffering if the reports of some of their doings are not exaggerated. The object of the inspection was intended originally to be an aid to the sovereign in promoting good government and as a check to the rapacity of the official. The reverse now seems to be the case. The inspector does the fleecing and incurs the hatred of the people for whose good he holds his high position. The governor of South Cholla is loud in his complaints of the arrests of wealthy citizens made in his province. These men had to sell their farms in order to free themselves from the clutches of the inspector. From the north come similar reports.

The withdrawal of Russia from Korea last month and the final episode connected therewith, namely the ultimatum of the Russian representative and the sudden manifestation of some spirit on the part of the Koreans not only surprised us here but the outside world as well. The letter of the ex-foreign minister was widely copied and various comments were made on it. The *Japan Mail* calls Mr. de Speyer's note a "celebrated dispatch" and thinks "there is a good deal of significance in the wording" of the answer; that the minister could scarcely "have drifted by pure accident into the subtle sarcasm of the statement that his country's resolve to dispense with the services of the Russian experts was due, in part to 'the enlightenment and independent spirit which your government has so diligently inculcated among us,' and that he is 'sure that your Imperial Sovereign and your government

will be glad to know that our people have become so progressive and enlightened as to desire to maintain their own sovereignty. The bland naïveté of such language penned in reply to such a dispatch as that of Mr. de Speyer climbs to quite a pinnacle of artistic irony, and must have excited in the bosom of the placid and humane Mr. de Speyer an absorbing wish to tweek the nose of Min Jong Muk." This is taking the matter very seriously, indeed. It is too bad to make invidious suggestions of "artistic irony" in a document that has given such general satisfaction as the one in question.

Hong Chong-u, who attained notoriety in 1884 by the assassination of his friend Kim Ok-kuin at Shanghai, recently created something of a disturbance by attempting to force a memorial of six propositions on the government. The memorial proposed the following: (1) an embargo on the export of rice; (2) that foreign legations be compelled to withdraw their guards; (3) that passport obligations be more strictly enforced on foreigners; (4) that the Fusan foreign settlement be located on Deer Island; (5) that all foreign merchants be ejected from the capital; (6) that the circulation of foreign currency be prohibited in the country. We should designate this an anti-foreign crusade, tho not a dangerous one even tho Mr. Hong is a fairly good shot with a revolver.

Life in the interior of Korea, compared with that in the capital, is quiet indeed. The farmer tills the soil and every fifth day attends the country market. Here he sells or exchanges his products. He has little or no concern about the various phases and stages of politics in Seoul. He may have heard of the presence of certain foreigners there, of a change at the magistracy now and then, but as long as he is not molested and not oppressed too heavily, he pursues the even tenor of his way. A knowledge of the character is not for him, hence he does not aspire to anything higher than the legitimate work on his farm. He takes his frugal meals, enjoys his poor tobacco, indulges occasionally, it may be, in a cup of makalé, lives comfortably with his family and peaceably with the half dozen neighbors that make his hamlet, and when his locks become silvered he may be appointed elder of his village, and dies respected by his friends and neighbors. There is a beauty in the simplicity of the quiet life of the Korean farmer.

BIRTHS.

In Seoul, March 2nd the wife of Rev. F. S. Miller, of a son.

In Pyeng-yang, March 8th the wife of Rev. Garham Lee, of a son.

In Pyeng-yang, March 13th, the wife of Dr. E. D. Follwell, of a daughter

DEATHS.

In Chemulpo, April 16th Eli Barr Landis, M.D. of the English Church Mission.

ARRIVALS.

In Seoul, February, Rev. W. H. Emberly, wife and three children to join the British and Foreign Bible Society.

In Seoul, March 15th from Turlo in the United States, the Rev. S. A. Moffett of the Northern Presbyterian Mission.

In Chemulpo, April 20th, Mrs. Leigh Hunt and child from the United States.

In Seoul, April 23th, the Rev. Wilbur C. Sweater from the United States to join the Methodist Episcopal Church Mission.

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MAY, 1898.

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H. G. APPENZELLER, } EDITORS.
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MAY, 1898.

KOREAN GINSENG.

THE aim of this article is to compile the information of several writers who have given the subject attention. The observations made and facts collated we believe are of permanent value and we prefer to give them in the language of the writers. The long residence in Korea of the Hon. H. N. Allen and his careful study of this subject give weight to his report. Lieutenant Foulk was the first American, and possibly foreigner for aught we know to the contrary, to investigate and visit the ginseng plantations in person. His description of the farms and the preparation of the plant are therefore invested with peculiar interest as being given first hand.

The ginseng crop for 1896 amounted in round numbers to 31,000 catties or about 41,300 pounds. This was valued in Korea at \$600,000 (silver) or \$300,000 gold. The export duty on this was half its valuation in Korea or \$150,000 gold. China is Korea's best and most constant customer. In 1896, according to the report of Consul-General Allen from which we take these figures, Korean ginseng as declared at the several Chinese ports amounted to 11,240 catties (14,957 pounds) valued at 389,192 taels or \$247,137 gold or about \$16.50. It is notorious, however, that much of this precious root is smuggled thro the customs and it is possible the above figures do not represent much more than half the actual importation into China from this country. It is also worthy of note that American ginseng sent to China in 1896 was rated by the customs at \$1.86 gold per pound or about one-ninth of the value set upon the article imported from Korea.

"There is also a considerable import of Korean ginseng into Hongkong, which, being a British port, is not included in the reports of the Chinese customs."

The production of ginseng has been so increased of late that the crop for 1897, which was marketed early in 1898, amounted to \$1,200,000 silver or \$600,000 gold, and met with a ready sale in China. This output is double what it was the year before and shows not only an encouraging increase but the latent resources of this country in the production of this plant.

The report of the United States Consul General from which we quote was published in Washington, March 5th, 1898.

"The American and Korean ginseng roots differ in appearance, the American seems to be made up largely of fibrous roots called "beard," while the Korean root is more compact. The two are given different names by botanists. The Chinese plant is called *Aralia schinseng*, while the American is called *Aralia quinquefolia*. There is certainly a difference in the effect produced by the use of these two roots. The American ginseng is considered by our medical authorities to be 'inert.' This cannot be said of the Korean root. I have seen the latter produce supuration in otherwise healthy wounds when surreptitiously given to hasten the slow process of healing. When the cause was discovered and removed, the wounds gradually came into proper condition again.

"Ginseng is the panacea for most of the ills of the Chinese and Koreans, and has held this reputation for centuries. It can not have attained and preserved this reputation among these millions of people without possessing at least some of the virtues attributed to it; at least it can not be said to be 'inert.'

Tokyo. "Ginseng is regarded by these peoples as a strong aphrodisiac. Quinine has been shown to be so much more efficacious in the treatment of the frequent malarial fevers of these countries that ginseng has lost some of its popularity in these cases; but, where a tonic or a 'heating medicine' is needed, ginseng continues to be resorted to, and, by combination with quinine, its action will be enhanced rather than diminished. It is supposed to owe its great popularity in China to its properties as an aphrodisiac. It is mixed with the American root in the Chinese market to cheapen the price.

"Wild ginseng is supposed in Korea to possess almost magical properties. Such roots are usually kept for the royal family.

The cultivated ginseng requires seven years to mature. It is raised in little plots of richly manured soil, composed of the very rich, disintegrated granite of the country, well mixed with mud and mold. The beds are kept carefully covered by mats or

other protection, raised sufficiently to allow of cultivation and of the free access of air. Constant care must be given to keep the plants moist and free from weeds. Frequent transplantings are also required.

"In the seventh moon (about September) of the seventh year, the seeds mature and the crop is harvested, the roots which grow for a longer time, as in the case of the wild root, are more highly prized than the the seven-year ones. The seeds must not be allowed to become perfectly dry, as they will then lose their vitality. They are planted very soon after having been gathered, say in September or early October. They are planted in little trenches for convenience in watering, which must be done regularly every three days.

"At first the seed bed is covered with large, thin slabs of limestone to keep it moist. These stones are removed about the time of the winter solstice (December 21), when the plants are seen to have appeared above ground. These little rootlets are then carefully transplanted to a richly manured bed, made something on the order of the 'cold frame,' and covered with a mulch of leaves and straw to keep in the warmth—not heat—of the bed and to prevent freezing. The thermometer usually falls to zero, or a little below, every winter, and the severe cold lasts for some time; but the ginseng seems never to suffer, tho I am assured it is not allowed to freeze. In the second moon of the next year (say March 1), the little plants, having attained a height of about an inch, are again transplanted."

Lieutenant George C. Foulk was Naval Attaché in United States Legation in 1884. From September 22nd to October 8th he made an extensive journey in the capital district which includes the cities of Song-do, Kang-wha, Su-won and Kwang-ju. It is on this journey he examined into the manner of growing and preparing the ginseng raised so successfully at Song-do and in the vicinity. Our compilation includes the whole report as published in "Foreign Relations of the United States, 1885."

"The ginseng of Korea is held by the Chinese to be the best in the world. They have used the root for many hundreds of years as a strengthening medicine, place the most extraordinary value upon it, and seek for it in all parts of the world they visit; viewing its efficacy from their standpoint, they may, therefore, be well able to make this comparative estimation. Ginseng is found in China, but that there produced is considered inferior to the common marketable article in Korea. The sale of it is and has been a monopoly of the Korean government, but as might be supposed in the case of medicine so highly necessary as it is to the Chinese, immense amounts of it have been smuggled out of Korea in all

kinds of ingenious ways across the northwestern border and by junks from the west coast.

"The Korean name for the root is 'Sam,' used with the prefixes 'In' (nun) and 'San' (mountain) respectively, to distinguish the variety cultivated by man from that found growing wild in dark mountain recesses. San-sam is extremely rare; many natives have never seen it, and it is said to be worth fully its weight in gold. This kind of ginseng is sold by the single root, the price of which is said to have reached in the past nearly \$2,000 for an extraordinarily fine large specimen. The san-sam root is much larger than any cultivated variety, its length ranging from a foot to three and four, with a thickness at the head of from one and one-half to two and one-half inches. At the top of the root proper and base of the stem of the plant is a corky section of rings, the number of which shows the age of the root. The seed of san-sam, planted in the mountains under circumstances similar to those under which the mother plant grew, will produce a root somewhat like true san-sam, and in this way imitation san-sam is produced; but an effort to sell it as san-sam is regarded as a swindle, and it is said that experts readily perceive that it has been produced by the aid of man. It is believed that the virtues of san-sam do not lie in the material composition of the plant, but are due to a mysterious power attached to it by being produced wholly apart from man's influence, under the care of a beneficent spirit or god. True san-sam is supposed never to have been seen by men while it was attaining the state in which it was found. Twenty, thirty and forty years have been named to me as the ages of certain san-sam plants when found.

"The san-sam root is carefully taken from the earth when found, carefully washed and gently scraped, then thoroughly sundried. In administering it the whole root is eaten as one dose, it may be in two parts. The person then becomes unconscious (some people here say dies) and remains so three days. After this the whole body is full of ills for about a month, then rejuvenation begins, the skin becomes clear, the body healthy, and the person will henceforward live, free from sickness, suffering from neither heat nor cold until he has attained the age of ninety or an hundred years.

"The extreme rarity of san-sam augments the superstitious repute in which it is held; as an intelligent Korean told me much that is said of it is only words; nevertheless, he maintained that san-sam was a wonderful medicine in its strengthening effects.

"Insam, the cultivated ginseng of Korea, is produced in large quantity, and is a common marketable article. While it is most highly appreciated by the Chinese, it is also believed to be the

best of medicines by Koreans. It is nearly all produced in two distinct sections of Korea, viz, at Song-do (Kai-seng), about sixty miles to the north and westward of the capital, and at Yong-san, in Kyeng-sang-do, the southeasternmost province of Korea. The qualities produced in these two sections are regarded as differing, and the ginseng is known as Songsam, or Yongsam, according as to whether it comes from Song-do or Yong-san, in Kyung-sang-do, respectively. The former place I visited recently, and in the company of a government official inspected several of the principal farms.

"The area of the section at Song-do in which ginseng is cultivated is small, not more than eight miles in diameter, and the great majority of the farms are in plain sight from the city, lying about its walls and in the city itself, upon the sites of houses of the time when Song-do was the capital of Korea. They appear from the distance as numbers of singular brown patches lying on the grassy slopes rising from the rice paddies. In general the farms are low, but a few feet above the level of the paddies, but several farms I observed were well up on the hillsides.

"Each farm is a rectangular compound, one part containing the buildings inclosed by a wall, the rest by hedges. The buildings, tho built as usual of mud, stones, earthenware, and untrimmed timbers, and thatched, are strikingly superior to the other houses of the Korean people; they are built in right lines, interiors neatly arranged, and walks and hedges in good order. In each compound are one or more tall, little watch towers, in which a regular lookout is held over the farm to prevent raids of thieves, who might make off with paying amounts in handfuls of ginseng.

"Nearest the entrance to the compound, which is a gate in the buildings court, are guest rooms, where sales are discussed and inspections of the ginseng produced held by officers, and a dry storeroom. Beyond these are two other buildings, in which the curing of the fresh root is carried on; from here on to the end of the compound are parallel rows of low, dark, mat sheds, with roofs sloping downwards towards the south or southwest. These rows are from seventy-five to two hundred feet long and four feet apart, and the mat sheds about four feet high at their front (north) sides which are closed by mats which swing from the top, thus giving access to the farmer in his care of the plants. Within the sheds are beds about eight inches high for the growing ginseng plants, which are in rows extending across the beds, about two feet long.

"The row (or shed) nearest the houses is the seed-bed for all the plants grown on the farm. The soil appeared to be of medium strength as indicated by color, was soft and contained fine granules

sand in small proportion (dead leaves broken up finely are used as manure). In the Korean 9th month (September—October) the seeds are stuck quite thickly in the seed-bed to a depth of three inches in little watering trenches about three inches apart. Once in each three days' interval during its whole life the plant is watered, and the bed carefully inspected to prevent crowding, decay, and the ravages of worms and insects. The mat-shed is kept closely shut, for ginseng will only grow in the dark or a very weak light.

"The mats of the sheds are made of round brown reeds and vines closely stitched together, admitting only the faintest light.

"In the second month of the second year after planting, (February), the root is regarded as formed and the general shape of the plant above ground attained. The root is then tender and white, tapering off evenly from a diameter of three-sixteenths of an inch at the top to a fine long point in a length of three and one-half inches; from it hang a number of fine, hair-like tendrils. From the ground stands a single straight reddish stem about two inches, and then spreads out into tiny branches and leaves nearly at right angles to the stem. The shape is nearly that of the matured plant.

"In the following February (of the third year), the seed plants are transplanted to the adjoining beds, five or six to each cross row, the watering trenches being here between the plant rows. In this second bed the plants remain one year, and are then transplanted to the third bed and planted still farther apart in their respective rows. A year later they are again transplanted, this time to their final bed where they remain two and a half or three years. Generally speaking seven years are required from the time of planting until the plant is matured. After its life in the seed-bed, exacting care in keeping out the light is not so necessary, and I noticed the swinging mat was removed entirely from the fronts of sheds of plants in the final beds.

"In the autumn of the seventh year the seeds ripen and are gathered; these appear on a short stem standing upward from the main stem in continuation of it, where the branches turn off horizontally. The seed stem is broken off an inch above the branches, the seeds sun-dried a little and stored away. Immediately after this the harvest of the roots begins. The seeds are white, rather flat, and round, slightly corrugated, having a diameter of about one-sixteenth of an inch, and a thickness of one-eighth to three-sixteenth inches.

"The ripe root has a stem about fourteen inches long, standing nicely perpendicular to the ground. At this distance spread out at a closely common point the branches, usually five, on which at

a distance of about four inches from the main-stem top, is a group of five leaves, three large ones radiating at small angles and to small ones at right angles to the branch at their common base. The larger leaves are oval, edges shallowly but sharply notched; length and breadth, are two inches respectively; color, nearly a chestnut green. The stem is stiff and woody, ribbed longitudinally. The root is nearly a foot long, and is made up of four different sections ordinarily; the first or upper one, a small irregular knot, forming a head to the main root below. From it extends down over the main root a number of slender rootlets terminating in stringy points. The second section is the *body* of the root, which is short, soon separating into a number of bulbous parts, four of which are prominently large. These four parts are commonly called the *legs* and *arms*. The bulbous parts round suddenly and then taper off into small slender sections, from which extends a great number of hair-like feeders. The thickness of the main part of the root or *body* rarely reaches one inch.

"Soon after the seeds have been gathered in October the plants and roots intact are carefully taken from the earth. The stems are readily broken off, the roots washed, placed in small baskets with large meshes, and at once taken to the steaming-houses. Here are flat, shallow iron boilers over fire-places, over which are earthenware vessels two feet in diameter and as many high with close-fittings lids. In the bottoms of the earthenware vessels are five holes two inches in diameter. Water is boiled in the iron vessels, the steam rising and filling the upper vessels thro these holes.

"The small baskets containing the roots having been placed in the earthen vessel and the latter tightly closed, the steaming process goes on for from one and a half to four hours, when the roots are removed and taken to the drying-house. This is a long building containing racks of bamboo poles, on which in rows are placed flat drying-baskets. Under the floor of the house, at intervals of three or four feet, are fire-places, the smoke from which passes out of small holes in the back of the houses under the floor level. In the baskets of the drying-houses the roots are spread and the fires kept going constantly for about ten days, when the roots are supposed to be cured. From here they are packed for the market in rectangular willow baskets closely lined with paper to exclude moisture.

"During this process the roots become very toughly hard, and their color changes from carrotty white to nearly a cherrywood red. They break hard but crisply, exhibiting a shiny, glassy fracture, translucent, dark red. The ginseng resulting from this process is called *hong-sam* (red ginseng), and is the article pro-

hibited from export from Korea in all the treaties made by Korea with the western powers. It is the most common ginseng seen in Korea, and by far the majority of it is produced in the Song-do section.

"'Paksam' is insam simply washed, scraped, and sun-dried after being taken from the earth. This kind is much used domestically, but not having been cured will not bear exportation. It is regarded by many as better medicine than *hong-sam*, and is occasionally, depending upon form and quality, high in price consequently.

"The ways of using insam are many. Most commonly, cut or broken into small pieces, it is mixed with other medicines to form pills, tablets, decoctions to be drunk, etc. Sometimes the plain root is eaten dry. This is very common.

"Old people make a warm decoction by boiling the simple root cut in pieces. It would seem to be regarded as a strengthening medicine for every part of the system. The shape of the root is commonly likened to that of a man, a consequence of its four distinct shape sections. By some people each of these different parts of the man is believed to be adapted to a particular complaint; thus the head to eye affections, the body to general debility, the arms and legs to stomach disorders, colds and female disorders. This man shape of the root figures largely in the purchase of certain kinds of ginseng, especially with that of *sansam*.

"A rival of Korea in supplying ginseng for the Chinese market is Primorskaya, province of Siberia, in the vicinity of Vladivostock. About here great numbers of Chinese congregate in search of it. Near one place to the northeastward of Vladivostock, Souchan and on the Danbihe River it is cultivated quite largely by them. The various nomadic tribes in eastern Siberia seek for *sansam* in the mountains, and in its sale, together with that of sable-skins, find their living.

"The method of cultivation given above is that explained to me at one of the ginseng farms at Song-do; I have been told, however, that there are other slightly different methods followed in different places and by different farmers. Some roots are fit for market in five and a half or six years after planting, but to produce the best article, seven years growth is necessary. The market price of real ginseng (*hong-sam*) is at present nearly \$1 per English pound."

Dr. Allen concludes his interesting report with a few observations of a practical nature which we are sure will be read by those interested in the culture of ginseng.

Numerous requests are received at this office from time to time for ginseng seeds. It will be seen from reading this report

that it is useless to send the seeds to America, as they will dry out on the way and fail to germinate when planted.

"Roots of the age of one, two, three, and four years have been on two occasions secured with considerable difficulty and sent by express at considerable expense to the Department of Agriculture at Washington. The first shipment of these roots arrived in a rotten condition; the second lot must have survived, as no complaints have been received. If these roots are carefully handled, they should in a few years produce seeds for distribution."

We conclude this article by quoting a short extract on the same subject made in 1897 by R. Willis, Esq. of H. B. M's Consul General at Seoul. Mr. Willis journeyed into the north of Korea as far as Pyeng-yang. He has the following remarks on the culture of ginseng at Song-do.

"The chief industry of Songdo is however, the production of ginseng, a plant which is highly esteemed as a tonic by both Chinese and Japanese, as well as by the Koreans themselves. The country in the immediate vicinity of the city is given up almost entirely to its cultivation. The seedlings are planted in rows in raised beds and are covered from wind and rain by a reed that climbs some three feet in height. During the earlier stages of its growth, the plant requires to be frequently transplanted, and it requires from six to seven years to reach maturity. The ginseng gardens, which are from one to two acres in extent, are carefully fenced in, and in the center an elevated mat shed is raised for the watchman, who has to observe particular precautions as the plant reaches the later and more valuable stages of its growth.

"The so-called 'red' ginseng, which is only made at Songdo, is especially prepared for the foreign market. The roots of the plant are placed in wicker baskets, which are inclosed in earthenware pots with holes in the bottom and then set over boiling water and steamed for a period of from one to four hours, according to the age of the plant. It takes about two catties* of the white, or natural, ginseng to make one catty of the clarified product. The white ginseng is grown at various other places in the peninsula and is largely consumed by the Koreans, who have the greatest faith in it as a cure for all forms of disease. It is generally consumed by them in the form of broth. The roots having been well stewed, the Korean epicure wraps a napkin round them, squeezes it dry, and proceeds to drink up the juice. Quinine has, however, recently been largely introduced into the country, more especially by certain missionary

* A catty equals $1\frac{1}{3}$ pounds.

bodies, who have a custom of rewarding the native disseminators of their religious literature by supplying them with this drug at cost price, and thus enabling them to subsist on the profits of its sale. The drug, to which equally magical properties are gradually being attributed, has already to a large extent superseded the use of ginseng amongst the natives.

"Up to 1894, the proceeds of the taxation of 'red' ginseng—the 'white,' as far as I am aware, pays no duties—formed a portion of the royal revenue; but the king at that time gave up this perquisite as well as others in exchange for a regular civil list, and the collection of the ginseng dues is now under the control of the foreign maritime customs. A license is still required by the grower, and the annual production is limited to 15,000 catties. It pays export duty at the rate of cent per cent ad valorem, this varying from about sixteen dollars to seventeen dollars per catty, the value of the ginseng being in proportion to the smallness of the number of the roots taken to make up the catty. The most expensive runs about six or seven sticks to the catty, while the average amount of duty on this quantity is reckoned at ten dollars."

THE MONGOLS IN KOREA.

II

WITH the opening of 1259 the King of Koryo sent an envoy to the Mongol emperor with a view to putting himself on a more friendly footing in that quarter, but unfortunately this envoy was waylaid by Koryo renegades and killed. Thus it was that Koryo was ever discredited in the eyes of China. The Mongols who had firmly established themselves in the north now began to cultivate the fields about P'yongyang with a view to permanent residence. They repaired the walls of the town and constructed war boats to be used on the waters of the Ta-dong. In view of this the king gave up the hope of ridding himself of the Mongol incubus except by sending the Crown Prince to China. When Gen. Cha Ra-da heard of this he was highly pleased. Of course it would appear that he had brought about this happy result. This was in the third moon. Gen. Cha expected the arrival of the prince the following month and was to escort him to China. When he heard that the prince was not to start till the fifth moon he was very angry, and therefore the king hurried the preparations and dispatched him in the fourth moon. His escort consisted of forty men and there were three hundred horse loads of goods. In good time all arrived at the court of the Mongol emperor. Gen. Cha however did not enjoy his triumph, for at this very time he sickened and died.

The emperor happened to be away on an expedition against the Sung Empire in the south so the prince announced himself to the officials in charge at the court. They asked if the king had as yet gone back to Song-do, to which the prince replied in the negative. As a result of this embassy the order for extra troops to be sent to Koryo was cancelled and instead an order was sent the king to pull down the palaces on Kangwha. It is asserted that the king agreed to this and that when the palaces were demolished the sound of the falling build-

ings could be heard many miles. The king survived this calamity only a few months, for he passed away in the latter part of 1259.

The Mongols continued to reiterate their demands that the people of Koryo should come back to the mainland from the islands on which they had taken refuge but they answered that the absence of the crown prince was a continued source of uneasiness and fear and that even if he came back it would be impossible to get all the people back to their original homes inside of three years.

The whole north was in a desperate state. Whenever the people of any district did not like their prefect they would drive him out and invite the Mongols in, and the government did not dare to interfere for fear of bringing down upon themselves the renewed anger of the powerful conquerors of the north.

It was in the following year, 1260, that the crown prince followed the emperor into the south of China, determined to meet him and secure if possible some more friendly terms with him than Koryo had as yet enjoyed. No sooner had the prince succeeded in reaching the camp of the emperor than the latter died. A general named Aribalga (according to Korean pronunciation) arbitrarily seized the reins of power and determined to become emperor. But the prince knew that the great Prince Kublai, whom the Koreans call Hol P'il-ryul, would certainly be able to put down this pretender, so he left the camp of the latter at night and struck off across the country towards the camp of the young Kublai. He found Kublai Khan in Kangnam and was the first to inform him of the emperor's decease. Together they hastened towards Peking where the prince for the first time heard the news of his father's death.

The new emperor, the renowned Kublai Khan, sent the prince back to Koryo with great honor believing that he had secured a faithful subject. The crown prince's son who had been acting as regent until his father's arrival came out with a great retinue to welcome his return and to show honor to the Mongol generals who accompanied him, and together the whole party crossed the straits to the island of Kang-wha. It appeared that altho the Mongol demand that the palaces on Kang-wha should be destroyed had been complied with, some of them had been left for use in future contingencies. The new king immediately sent some of his officials back to Song-do so as to make it appear that he intended to move the court back there. The Mongols took this to be the sign of compliance and all troops were ordered out of the country. The king himself went so

far as to cross the water and take up his station at Tong-jin, which corroborated the belief that Koryo was at last submissive. The young crown prince was sent as envoy to China but the treasury was so completely drained that in order to cover the expenses of the embassy the officials had to make up the sum out of their private incomes. An urgent request was preferred at the court of the Mongols, namely, that the emperor should no longer listen to the statements of Koryo renegades. The emperor granted the request.

But this period of friendship was brief for when the emperor demanded copper from the king the latter sent to a Chinese port and bought it and thus complied with the demand, but the emperor charged him with bad faith and said he was lying about the resources of the country and that he had given false estimates of the census of the country. A renegade Korean named Hong took advantage of this to poison the mind of the emperor against the king, claiming that the latter intended to cast off the Mongol yoke at the first opportunity.

In 1263 the king was ordered to repair to Peking. A long discussion followed. The monks said in effect "I told you so." for they had long ago promised the king that if he would but favor them he would not be forced to go again to the Chinese capital. But he went, leaving his son to administer the government in his absence. There was at the Chinese capital a renegade Korean named Sun who had married a Mongol princess and had become a thorough Mongol in his sympathies. He made the emperor believe that there were in Koryo 80,000 soldiers whom he might call to China to aid in his projected conquests. When the emperor broached the subject, however, one of the courtiers in the king's suite turned to this Sun and said. "If this is true then the emperor should appoint Sun as a commissioner to go to Koryo and bring these troops." This was a telling blow, for Sun knew that if he once crossed the Koryo border his life would not be worth an hour's ransom. So he discretely dropped the subject. The king returned to Koryo in December of the same year.

In 1265 were sown the seed which bore as its fruit the attempted invasion of Japan by the Mongols. A Koryo citizen, Cho I, found his way to Peking and there having gained the ear of the emperor, told him that the Mongol power ought to secure the vassalage of Japan. The emperor listened favorably and determined to make advances in that direction. As a preliminary step he appointed Heuk Jok and Eun Hong as envoys to Japan and ordered them to go by way of Koryo and take with them from that country a Koryo envoy to Japan.

Arriving at the Koryo court they delivered their message, and two officials, Sun Gun-oi and Kim Ch'an, were appointed envoys to accompany the Mongols. They all proceeded by way of Ko-je harbor in Kyung-sang province and embarked safely from that place, but before they had gone far they were swept by a fierce storm and were fain to hurry back to the Koryo shore. The king, who probably did not fancy this action on the part of the Mongols, made this an excuse for giving the project up and sending the Mongol envoys back to their master. The emperor was ill satisfied with this outcome of his plan and sent Heuk Jok straight back to Koryo with the order to the king to forward him immediately to Japan together with a Koryo envoy. The message which the Mongol carried to Japan read as follows: "The Mongol power is friendly disposed toward you and wishes to open communication with you. She does not desire your submission but if you will accept her patronage the great Mongol empire will cover the entire earth." The king, as in duty bound, forwarded the envoy and sent word to the emperor that they had gone to Japan.

Meanwhile the emperor was being worked upon by disigning men who were seeking to injure Koryo. They succeeded so well that an envoy was dispatched to Koryo bearing six specified charges against the king. (1) You have enticed Mongol people to Koryo. (2) You failed to feed our troops while there. (3) You persistently refuse to return to your capital. (4) When our envoy went to Koryo you set a watch upon his movements. (5) Your tribute has not been nearly equal to our demands. (6) You brought it about that the embassy did not get away to Japan at first. The emperor's suspicions continued to increase until at last he sent two powerful generals to bring to Peking the two most influential men in Koryo, one of whom was Kim Jun the viceroy, or "Shogun." Kim Jun, on hearing of this, advised to put the two generals to death and then defy the Mongols, but the king knew that this was suicidal and vetoed it. But the viceroy took matters into his own hands and when the generals arrived he promptly killed them. The king and court were dumbfounded at his temerity, but dared not lay hands on him for he had a powerful backing. All felt sure that they would have to suffer for this rash act. Fortunately for them, however, other events of great importance were transpiring which distracted the attention of the emperor and secured immunity from punishment for the time being.

The Mongol and Koryo envoys upon reaching the Japanese capital were treated with marked disrespect. They were not allowed to enter the gates but were lodged at a place

called T'a-ja-bu, outside the west gate of the city. There they waited five months, and their entertainment was of the poorest quality. At last they were dismissed without receiving an answer either to the emperor or to the king.

Kublai Khan was not the sort of man to relish this kind of treatment and he sent in haste to the king saying: "I have decided to invade Japan. You must immediately begin the building of one thousand boats. You must furnish four thousand bags of rice and a contingent of 10,000 troops." The king replied that this was beyond his power, for so many of the people had run away that it was impossible to get together the requisite number of workmen. The emperor was resolute however and sent a commissioner to see that his orders were being carried out and to make a survey of the straits between Koryo and Japan in the vicinity of Heuk-san Island. The Emperor could hardly believe that the Japanese would dare treat his envoy so disrespectfully and suspected that it was a ruse on the part of the King of Koryo; so he decided to send Heuk Jok once more to Japan. This envoy was accompanied by the Koryo envoy, Sim Sa-iun.

Meanwhile Kim Jun the "Shogun," finding that his foul murder of the Mongol envoy remained unpunished, became prouder and more headstrong. He went so far to steal provisions that were intended for the king's table. The latter therefore planned to kill him but dared not do so openly. A courtier, Im Yun, was selected by the king for the work in hand and one day while all the other officials were away the king arranged a plan whereby this Im Yun fell upon the obnoxious viceroy and knocked his brains out. Im Yun in turn being carried away by the estimate of his own importance deposed the king and set up one Chang as king in his stead. The emperor learned of it and after some considerable diplomacy succeeded in getting the king back on the throne where he soon made way with the traitorous viceroy. The spring of 1268 opened and still the envoys had not returned from Japan. The Koryo people succeeded in capturing some Japanese on the coast of Tsushima and sent them to the emperor, who was delighted. He showed them all the greatness of his treasure, reviewed the army in their presence and then sent them back home to tell their king that he should make terms with such a powerful empire as the Mongol. The Korean accounts do not tell us when the embassy returned from Japan nor with what success but as to the latter we must of course conclude that it was as fruitless as the first had been.

The Koryo troops were abusing the people and when the

king ordered them to disband they went in a body to Kang-wha. After robbing there at will they went into the south and raised a rebellion. The emperor hearing of this judged, and rightly, that the king was unable to govern the country; so he sent a commissioner to Song-do to assume control of affairs until the state of the country was more settled.

Matters stood thus when, in 1270, the emperor determined to send another envoy to Japan. Cho Yong-p'il and Hong Du-ga were appointed to that important mission and they were joined in Koryo by Yang Yun-so the representative of that country. This mission was charged with the somewhat dangerous task of demanding the submission of Japan.

That the emperor did not anticipate success in this is shown by the fact that he ordered rice fields to be made in Pong-san, Koryo, to raise rice for an army of invasion which he intended to launch upon Japan. For this work he ordered the king to furnish 6,000 plows, oxen, and sufficient seed grain. The king protested that this was quite beyond his power, but the emperor insisted, and so the unhappy monarch sent throughout the country and succeeded in getting together a fraction of the material demanded. The emperor also aided by sending 10,000 pieces of silk.

The rebel army in the south had been overcome and many of the soldiers had been carried away captive to China. They were now sent back to Song-do for punishment. A curious complication arose in connection with this. Many of these soldiers while looting in Kang-wha had carried away wives of officials, these accompanied their new lords to China. Now that all were returned to Song-do many of these women met their former husbands. Some were received back gladly while others were not wanted owing to new arrangements which were satisfactory. But the king ordered all officials who found their former wives to receive them back.

The commissioner whom the emperor had established at Song-do was a mild and careful ruler and the people appreciated him. He now fell ill and the king sent him medicine, but he replied: "If I should take this medicine and then die the emperor might suspect that I had been poisoned and you would get into trouble." So the generous man let the disease run its course and he expired amidst the lamentations of the people. Their high appreciation of his just government overcame their prejudice against his birth.

It was in this same year, 1270, that Kublai Khan proclaimed the name of his empire Yuan.

The eventful year 1273 opened with a vigorous demand

on the part of the emperor that the king prepare 300 vessels, for which he was to supply not only the labor but the materials as well. At the same time the vanguard of the army of invasion, 5,000 strong, came to Koryo, perhaps to see that the orders of the emperor were carried out. They brought 33,000 pieces of silk to pay for the cost of their maintenance. Silk was the very last thing that the poverty-stricken people of Koryo wanted, but it was forced upon them and they had to wear silk while their stomachs went empty. The king, in obedience to the emperor's commands, assembled 3,500 carpenters and other artisans necessary for the building of the boats and the work was begun. The emperor's next demand was along another line. He wanted a hundred and forty women to distribute among his loyal generals. The king complied by sending the wives of robbers and slaves together with many widows, and these unfortunates, as they went, gave vent to their grief by loud lamentations.

Famine stared the capital in the face and the emperor was obliged to send 20,000 bags of rice to relieve the distress, lest his plans should all fall to the ground. In spite of the inauspiciousness of the times, the crown prince, who had been betrothed to a Mongol princess was sent to Peking where the nuptials were celebrated with fitting pomp. Immediately upon this the emperor sent to Koryo the main body of the army of invasion consisting of 25,000 men. Thus slightly did the great Mongol gauge the prowess of the Island Empire.

The king died while his son was in China and the emperor hastened to confer the royal title on him and send him back to take charge of affairs. The princess, his wife, did not accompany him but remained behind to follow at leisure.

The events above recorded followed thick and fast upon each other and now the great and long expected invasion of Japan was about to become an accomplished fact. The entire army of invasion rendezvoused on the southeastern coast of Korea opposite the islands of Japan. It consisted of 25,000 troops under Generals Hol Don, Hong Da-gu and Yu Bok-hyung, and 15,000 Koryo troops under Gen. Kim Bang-gyung. The flotilla which was to convey these troops to Japan consisted of 900 boats. Sailing away from the shores of Koryo the fleet made directly for the island of Iki off the coast of Japan. Entering the harbor of Sum-nang (so-called by the Koreans) they found there a little garrison. Generals Kim and Hong attacked this outpost and returned to the fleet, it is said with 1,000 heads. From this point they advanced to the mainland landing at several points at once with the inter-

tion of making a general advance into the country along parallel lines. The Japanese attacked them in a spirited manner and checked the advance, but were themselves checked by the Koryo Gen. Pak, whom the Mongols praised highly for his valor.

It was a foregone conclusion that the allied Mongol and Koryo forces must retire sooner or later from before the hardy Japanese. Forty thousand men could do nothing on the mainland of Japan. This soon became evident and the allies slowly withdrew to the coast. Nature aided the Japanese, for a storm arose which wrecked many of the boats and many more were scattered. We are told that the total loss of the allies was 13,000 men. The remnants of the fleet rendezvoused as best they could and sailed back to Koryo. So ended the first attempt to subdue the Land of the Rising Sun.

Meanwhile events were not at a standstill in the peninsula. The king went as far as Pyang-yang to meet his bride and escort her to the capital. He gave her a palace of her own fitted up according to Mongol ideas. The records say that the doors were hung with sheepskins. This would doubtless be in accordance with Mongol ideas. The king's former wife was lowered to the position of concubine. The Mongolizing tendency had now gone so far that the order was given to cut the hair according to Mongol style. This proposition was hotly debated but at last the conservatives were voted down and the coiffure and dress of the Mongols were adopted.

An amusing incident occurred about this time. A courtier named Pa Gyu observed to the king: "The male population of the peninsula has been decimated but there are still plenty of women. This is why the Mongols take so many of them. There is danger that the pure Koryo stock will become vitiated by the admixture of the wild stock. The king should let each man take several wives and should remove the disabilities under which the sons of concubines at present labor." When this came to the ears of the women they were up in arms and each one read her lord such a lecture that the matter was dropped as being too hot to handle. When the king passed thro the streets with Pa Gyu in his retinue, the women would point to him and say, "There goes the man who would make concubines of us all."

In spite of the failure of the first attempt at invasion the emperor could not yet believe that the Japanese were serious in their opposition to his will; so he sent another envoy demanding that the king of Japan come to Peking and do obeisance. We may well imagine with what ridicule this proposition was greeted at the capital of the hardy islanders.

The sporting proclivities of the Mongol Queen of Koryŏ were an object of wonder and disgust to the people of that land. She always accompanied the king in his hunting expeditions and was as good a horseman as any in the route. She was indeed the "new woman" of the times.

The finances of the country could not have been in a worse shape. It was found necessary to reconstruct the whole financial system and for the first time in the history of Korea a general tax was levied of high and low, rich and poor alike. It was called to *ho-p'o* or "house linen" as it was levied on that article. This shows that the coin circulated, barter was as yet the common method of interchange of commodities.

The queen was a thrifty woman and let no small scruples on the score of her dignity as Queen stand in the way of procuring pin money. She took a golden pagoda from one of the monasteries and melted it down. The bullion found a ready sale. She also went into the ginseng business, stealing the people's land and forcing labor. She marketed the crop in Nanking. She had her own ideas, too, about women's rights, for on one occasion when the king took precedence of her in a procession she turned back and refused to go. The king returned to the palace and tried to pacify her but she struck him with a rod and gave him a round scolding. Meanwhile she was doing a stroke of business in sea-otter skins, but her agents cheated her so that she was obliged to give it up.

By the year 1279 the entire official class had adopted the Mongol dress and coiffure. The Mongol influence was now at its zenith in Koryŏ. In this year the whole royal family made a visit to Peking which was the signal for grand festivities at that gay capital. It put an end once for all to the suspicious entertained by the emperor relative to the loyalty of the King of Koryŏ,

(To be continued.)

ELI BARR LANDIS, M.D.

BORN—DECEMBER 18, 1865.

DIED—APRIL 16, 1898.

IT is no easy task for one who knew the good "little doctor" as intimately as I did to attempt to write any thing like a memoir, or to give any appreciation of the many-sided and active life, which was so unexpectedly brought to a close in Chemulpo last Easter week. Panegyrics disgust and irritate by their unreality, while the use of such perfect frankness in speaking of a dead friend as one would not have hesitated to employ to his face in life is apt to wear (to outsiders at least) an appearance of invidious criticism, as many a recent biographer has found to his cost. But if intimacy imposes its disabilities, it imposes its responsibilities too, and among these I cannot but count the task of attempting to put on record, as I have been asked to do, something about a life so dear to many of us as that of Eli Barr Landis.

And first for a few biographical notes. He was born December 18, 1865, in the city of Lancaster, Pennsylvania, U. S. A., where for generations past his forefathers seem to have lived. He was one of several children of Mr. P. J. Landis of that city, who survives to mourn his son's loss, tho his mother seems to have been some years dead. Like many other citizens of the United States and most other sensible people, "the little doctor" was much interested in the history of the stock from which his family sprang: and I well remember the glow with which on his return from his hurried visit to Europe and America in 1894, he produced a description of the Landis coat of arms, which he had ferreted out of the Bodleian library at Oxford and which, out of my small stores of half-forgotten heraldic lore, I had to "blazon" for him, translating the jargon of the heralds into language understood by ordinary mortals. The Landis family appears to have hailed originally from Switzerland (or more probably, Holland) and to have migrated in the 17th century to America, in the hope of avoiding the persecutions to which its

members were exposed in the land of their birth on the ground of their religious belief as Mennonites.*

As we shall see by and by, Dr. Landis saw reason, when he reached years of discretion, to surrender the religious tenets of his ancestors and relatives, in deference to the claims of the Church, of which until the day of his death he remained a devoted son. But he never ceased to be a true American in his sympathies, in spite of the very English atmosphere by which he was surrounded in the mission which was proud to count him among its members. From us naturally he got quite a fair share of teasing as a "Yankee" (a name of which he was not fond), and I doubt whether he ever appreciated at its real value the mischievous compliment we delighted in paying him that he would *almost* pass muster as an Englishman! But his good humor was unfailing and if the truth must be told, I think that in the matter of chaff he generally gave as good as he got.

In 1883, at the age of eighteen, he matriculated at the State Normal School at Millersville. Two years later, after some preliminary study of medicine, he matriculated in 1885, in the medical department of the University of Pennsylvania, where he continued his studies until 1888. After taking his degree as Doctor in Medicine from the University of Pennsylvania in May, 1888, he was appointed resident physician to the Lancaster County Hospital and Insane Asylum, a post which he resigned in the autumn of 1889, when he removed to New York as resident physician to All Saints Convalescent Home.

It was while here in 1890 that he first met Doctor Corfe, who had been recently consecrated Bishop in England and who was then on his way across the American continent to take up his new post in Korea. †

* An Anabaptist sect unknown (at least by this name) in England, tho boasting a considerable following in Canada and the United States, takes its name from Simon Menno, a Dutchman, who gathered together what was left of the Anabaptists in Holland, after the suppression of John of Leyden and his "new Jerusalem," and formed them into a more spiritual and less dangerous revolutionary body. Many of the Mennonites appear to have migrated to America on the invitation of William Penn, in the latter part of the 17th century; and doubtless amongst these were the ancestors of Dr. Landis, the greater number of whose relatives appear to be Mennonites to this day.

† The Rev. C. J. Corfe, D. D., of All Soul's College, Oxford, for many years a chaplain in the Royal Navy and honorary chaplain to His Royal Highness, the Duke of Edinburgh, was consecrated a Bishop in Westminster Abbey on All Saints Day, 1889, by His Grace, the Lord Archbishop of Canterbury, the Bishops of London, Oxford and other assistant prelates, he having been selected to take charge of the new mission of the Church of England to Korea. The new Bishop spent a few months after his conse-

With characteristic generosity Dr. Landis threw himself heartily into the Bishop's plans, offered his services for the medical work of the mission, and started almost then and there for his new sphere, tho the Bishop had little enough to offer him in the way of worldly advantages. He arrived in Korea in the autumn of 1890 and from the date of his arrival until the date of his death—a period of over seven years—he devoted himself unremittingly, except for one short furlough of under five months, to his work in this country of his adoption. He was of course most closely identified with Chemulpo, where for five years he held the post of medical officer to the Customs, and where in 1891 a small temporary hospital and dispensary, in Korean style, were erected for him by the Bishop, just outside the limits of the foreign settlement. Towards the close of 1897 news reached us that a considerable sum of money was to be placed at our disposal for the erection of a new and more suitable building on the site of the old one: and the doctor was entering with great zest into the plans for the new hospital, which it was hoped to erect this spring. Now it will remain for his successor to enter into the work which the late doctor created and also into the enjoyment of the new buildings, the erection of which has been postponed until the autumn.

For four or five years the doctor's life moved on the more or less even tenor of its way in Chemulpo, his medical work being relieved by a variety of other interests. For nearly two years, 1891-92, he kept an English night-school for Japanese, thus laying the foundations of work which was afterwards taken up and developed by Mr. Smart; and from 1892 onwards he added to his cares and interests by gathering round him a little school of orphan Korean boys, of whom he adopted one as his son. All the while he was busy with his linguistic and literary studies, of which I shall have more to say bye-and-bye.

The China-Japan war of 1894-5 interested and excited him greatly and for services rendered to the survivors from the wreck of the Chinese gun-boat *Kwang-jin*, at the time when the *Kowshing* was sunk, he received from the emperor the Order of the Double Dragon (third class first division.)

creation in England, trying to raise a staff to accompany him, and started for Korea *via* Canada and the United States in the summer of 1890. He was fortunate in securing at the outset, as volunteers for the medical department of his mission, two such men as the subject of this memoir and Dr. Julius Wiles, whose memory is still green among us. The latter was a retired surgeon general, who for three years placed his unrivalled skill and experience at the disposal of Bishop Corfe's infant mission, without receiving any sort of remuneration for his pains. Indeed it is an open secret that the dispensary and hospital buildings of the mission were largely erected by his generosity.

At Christmas, 1895, he left Korea for a short and hurried furl, visiting Europe *en route* to his home in America, where, however, he stayed only a very short time, returning early in May, 1896, to Chemulpo. Every letter written during his absence testified to his great impatience to get back again to Korea, largely for the sake of his orphan boys. On his return he removed to Seoul, where for eight months he had charge of the English Mission Hospital and Dispensary, during Dr. Baldock's absence on furl. And when Dr. Baldock returned in March, 1897, Dr. Landis was able to settle once more in Chemulpo. He had, however, expressed a desire, before he started on his furl, to be set free from treaty port work, if the bishop could find some one to take his place, and to be sent away in the interior among more purely native surroundings. When this proved impossible, he stipulated that, if he remained at Chemulpo, the mission should build a house for him and his orphans on a site to be selected by himself at some short distance from the foreign settlement. He hoped by these means to secure more uninterrupted quiet out of hospital hours for his studies, and also a more morally wholesome environment in which to bring up his Korean family. But it is to be feared that he was not happy in his choice of site, and that his new house at Sŏng Rŏn (into which he moved in the summer of 1897) was in some measure, at least, the cause of his death: for not only is the site low and obnoxious to the malarial vapours rising from the neighboring paddy fields, but the water supply, which he was taking steps to remedy before his death, was bad even from a Korean point of view. Here, however, he lived from the summer of 1897 until, during his last illness, he was moved across to the English parsonage in the foreign settlement at Chemulpo, where he died on April 16, 1898, after an illness of just three weeks.

Considerations of personal friendship apart, Dr. Landis was known to us all in his three capacities of medical man, missionary and scholar. Of his medical skill and qualifications I have no right, because I have not the requisite knowledge, to speak. He was the last man in the world to say of him self, or to expect others to say of him, great things in this or any other connection; for he was a markedly modest man and very conscious of his own limitations. And on this point I can say no more than that he more than fulfilled all our requirements, and that I know full well that it will be many years before Chemulpo will seem itself again, either to the Koreans, without the "Yak-tai in" at the top of the hill, or to the foreign residents, without "the little doctor" to appeal to in all their ailments and

troubles. None can fail to recognize the unvarying good humor and self-forgetfulness with which he placed his services at the disposal of all who called on him, and this even when he felt that the demands made on him were not always reasonable. Chemulpo is a small place and the total sum of fees to be earned in medical practice among foreigners during the greater part of his life there amounted to the merest pittance. As he used to say, if he had wanted private practice among his fellow countrymen he could have stayed at home and made his living by it. But he had chosen to throw up his professional prospects and to devote himself, without hope of remuneration, to the service of a mission to the people of this country. Being here he was glad to do what he could for such foreign residents as lived within his reach, and thereby also to turn an honest penny for the support of his native hospital and dispensary. But he used to grow pathetically resentful when he found this willingness on his part construed into an obligation, which would give to others the right to dictate where and how he should live, and practically to decide whether he should do any native work at all. It was not for *that*, as he used to say, that he gave up his home and profession in America. So much, at least, ought to be said on his behalf, not because he was himself in the habit of complaining, but because I know that he was sometimes criticized for inconsiderateness, when, for perfectly sound reasons connected with his life as a missionary, he shifted his residence to a point about a mile distant from the foreign settlement. I may add that, like the other members of the mission, he received no salary or remuneration beyond an allowance for his personal expenses, amounting to less than \$500 a year, provided partly by a grant from the Society for Promoting Christian Knowledge in England, and partly by the Customs Medical Officer's fees. Out of this he entirely maintained himself as well as his adopted son, a Korean boy who was christened Barnabas. All his other fees and earnings were devoted to the maintenance of his hospital and dispensary of St. Luke in Chemulpo.

As a missionary he frankly accepted the limitations placed upon him, and thoroughly appreciated the protection afforded by the rule of "six years' silence," which Bishop Corfe imposed on the original members of the mission, tho not, of course on all subsequent additions to his staff. One knows all there is to be said against this system, how enthusiasm is apt to evaporate and the like. But Dr. Landis had no difficulty in realizing that an emotional enthusiasm is just the element which can be most easily spared from the moral equipment of one who has

to deal with the health of souls or bodies: and he was too much of a scholar and a student not to be aware of the truth that one must learn before one can teach, and that the greater the pains spent over one's preparation, the greater one's capacity for solid work when the opportunity for it arrives. Dying as he did within little more than a year of the close of the "six years' silence," and when plans were still immature, he had but little chance of making proof of his ministry in this world. And there will naturally be those who will regard the long delay followed by the premature death as equivalent to a life thrown away. To us who believe in the Communion of Saints no such thought is possible. His capacity for beneficent activity, whatever form it may take beyond the veil, differs from what it was here, we are sure, only in being infinitely more prevailing and more intense. The discipline and training which went to form his character here are bearing fruit in another world than this—a fruit of which not only he himself, but those for whom he lived and worked here, reap the benefit in ways they little understand. While he was with us he did what he could with his orphans, with his patients, with his fellow-missionaries, and all who came across his path. Now he has gone to finish his work elsewhere; and, while we are selfishly sorry not to have him here amongst us still, we are sure that his activities are not ended, his life has not been wasted. But it is, perhaps, as a student, and especially as a student of Korean literature and other lore that "the little doctor" will be longest remembered amongst us. Other interests, scientific, archaeological, etc., he had in abundance, and it is pathetic to see the long list of learned societies of which he had been recently enrolled as a member, and to the "proceedings" of which he was contributing or hoping to contribute. But his chief interest lay, of course, in Korea and things Korean. He was a ready and fluent speaker of the colloquial, tho I very much doubt whether he (or for that matter any other foreigner) could be said to speak like a native. He had also acquired a very considerable knowledge of the Chinese written characters, and had used this not only to obtain a passable acquaintance with the orthodox classics and text books, but also to enable him to explore all sorts of curious by-paths of Korean life and literature. Buddhism, geomancy, nature and devil worship, the tenets of the Tonghak, native medicine, native proverbs, social customs, and national history—all alike was grist which came to his literary mill, as the readers of THE KOREAN REPOSITORY have good reason to know. But in one point, and that an important one, he failed us. He had all the Korean's *Spu-je's* distaste for mere *canon*, a distaste which, of course greatly diminished his

value to us as a translator, tho he was always willing to lend a hand in any translation work for the mission that was in hand. On his deathbed he expressed wishes which were tantamount to appointing me as his "literary executor." In the absence of any will, therefore, the mission bought in (practically all) his books at the sale of his effects, to prevent the scattering of his library, which, tho not extensive, contained a considerable collection of native works and of foreign books and papers on Korea and neighboring lands. It is proposed to keep these together and catalogue them as a "Landis Memorial Library," which may be added to from time to time as opportunity offers. All MS. literary remains that could be discovered among his papers were carefully collected, and it is hoped that in process of time we shall be able to complete and prepare for publication the various documents on which he was at work, and perhaps also to collect into a single memorial volume such of his essays as had already appeared in print.

No memoir of Dr. Landis would be complete without some reference to his religious history. For there was in him a fund of very real (if unobtrusive) religion, which formed the main spring of his busy and many sided life. Brought up (as we have seen) a Mennonite, he fell during his college days at Philadelphia under the influence of the clergy of the Society of St. John Evangelist,* at the Church of St. Clement in that city. There, as I learn from a note in his own handwriting, he received Holy Baptism (having never been baptized in his youth) from Father Field of the above-named society, and confirmation from the Right Reverend Bishop Whittaker. And to his dying day, "that good thing which was committed" unto him he kept, holding fast the profession of his faith "without wavering," and with perhaps just that tinge of impatient intolerance for the opinions, whether Papal or Protestant, of those with whom he did not agree, which is, I fear, thought a little characteristic of us Anglicans. Be that as it may "the little doctor" remained a staunch and consistent churchman to the last. Sunday after Sunday, and holy day by holy day, he might have been seen, often accompanied by one or more of his Korean orphans, kneeling before the altar of the little English Church of St. Michael in Chemulpo, at the celebration of the Holy Eucharist, which formed indeed the pivot of his active

* An Anglican monastic community, whose members are commonly known as the 'Cowley Fathers,' from the fact that the mother-house is situated at Cowley, near Oxford. The society, which was recently caricatured as the 'Bishopsgate Brothers' in Hall Caine's notorious novel, "The Christian," has branch houses in India (Bombay) and South Africa (Cape Town) as well as in America, and has done good and lasting work in all these places.

life. Early in his last sickness, when those around him anticipated no danger, his thoughts turned to the death which in the event proved to be so near, and there being at that time no priest of the mission regularly resident in Chemulpo, he begged that, if he were going to be seriously ill, he might not be left without one to minister to him—a request which was of course granted. Falling sick on Lady Day—an anniversary already full of memories to the English Mission in Korea—he was attended by the doctors of the British fleet then in port. Neither then, however, nor for many day afterwards, was anything serious anticipated, tho either I or Mr. Turner, as well as other members of the mission, waited on him from the very first. Dr. Baldeck, who had anxieties enough in Seoul, came down twice to see him in the early days of his three-weeks' illness, and Dr. Benzet of H. I. R. M. S. *Mandjour*, attended him with great kindness and assiduity, after the departure of the British fleet. I saw him for a few moments as I passed thro Chemulpo on Maundy Thursday night. But it was not until Good Friday that the sudden change came which caused Mr. Turner to telegraph to Seoul for Dr. Baldeck and a nurse. Leaving Seoul on Easter eve they travelled overland all night and reached Chemulpo at 2 a.m. on Easter day (April 10th). Early that morning Dr. Landis was able to receive the Holy Communion at Mr. Turner's hand, but at about 3 p.m. he all but passed away. In response to an urgent message, I had left Kanghoa as early as I could be spared on Easter morning and arrived in Chemulpo about 4 p.m. to find that the invalid had just made a wonderful rally and that, tho very weak, he was conscious and able to talk a little. On Easter Monday he asked for the Blessed Sacrament again, and, after I had communicated him, he begged that the cross which had been carried before it from the church, might be left standing at his bedside, as it was from then until the day of his death. On Tuesday he seemed stronger and gave hopes of recovery, tho he spoke but little. But from that day onward he became more and more torpid and gradually sank, altho until midday on Saturday most of us had not realized how near the end was. He passed away very quietly at about 4:30 p.m., inst after I had finished reading the prayers for the dying. Until that very morning he had been conscious enough to answer our questions by movements of the head, tho speech had failed him; and one seemed to see just the last flutter of consciousness on his face, when the crucifix, which for years he had worn suspended from a cord round his neck, was presented to his dying lips for him to kiss, a few minutes before the spirit fled.

In accordance with his own very urgent and repeated dying

request, the Holy Eucharist was celebrated daily for the repose of his soul during the week following his death. On the Monday evening the coffin containing his body was placed in the church, covered with the beautiful pall of the mission, and almost hidden by the wreaths sent us tokens of respect by his sorrowing friends. The funeral itself which took place on Tuesday, April 19th, was a terrible climax. The service had been fixed for 4 p.m., to allow of the attendance of the staff of the Imperial Customs. By that time all members of the mission who could be spared had arrived in Chemulpo and the little Church of St. Michael was packed to its utmost capacity with foreign and native mourners. No sooner was the congregation gathered in church than the weather, which had been threatening all day, burst into a furious tempest, which lasted far into the night. Thunder and lightning, torrents of rain, a wind of tremendous violence, and miry and slippery roads rendered the sad procession to the cemetery a doubly painful one. But at last by the willing aid of kind friends, in spite of the elements, he was laid to rest in the Korean soil which he had loved so well and the many who assisted at the last sad offices had the satisfaction of knowing that, if the weather had robbed the funeral procession of some of its solemnity and dignity, it had also provided a very real test of the loyal affection with which "the little doctor" was regarded by his friends in Chemulpo.

M. N. T.

EDITORIAL DEPARTMENT.

THE NISHI-ROSEN CONVENTION.

THE *crux* of the Far Eastern question as far as Japan is concerned is Korea. More than a quarter of a century ago she selected the peninsula as the arena in which to enact the role so successful and beneficially played in her own midst by the nations of the west. Conscious of the great perils from which she has been saved by the loud, vigorous and sometimes rough calls to her to awake, arise, and walk in the light of nineteenth century opportunities and obligations, Japan appears to have realized how imminent these perils are to her somnolent neighbors to the west, and whatever may be thought of the course of events in the past, all must confess she has tried to wake up Korea. Ever since she began to have a foreign policy of her own, its most prominent feature may be spelled with the five letters—Korea; a policy which has involved her not only in international but also in internal complications; a policy which is the crystallized intensity of an intimacy which parallels the history of both peoples. Korea in the past has touched many of the distinguishing features of the national life of the sunrise empire. If we are to credit apparently reliable history it was from Korea that she obtained Buddhism, and the first Buddhist hierarch and vice-hierarch were Koreans. Hachiman, the god of war and the conservator of the Samurai spirit, was the emperor Ojin, son of the empress Jingu and as an incarnation of militarism is supposed to have inspired his mother with the martial ardour, skill and success attributed to her in the invasion of Korea, and to have thus come to Japan in connection with the events in the peninsula. As the result of invasions and raids, piratical and otherwise, Korean artisans were introduced among the Japanese and it is doubtful if we shall ever know the full extent of their influence on the Japanese. Medicine, literature, and the first coins likewise came from the peninsula. Dr. Griffin says: "Even the pronunciation of Chinese characters as taught by the Hiak sai teachers remains to this day. One of

them, the nun Homio, a learned lady, made her system so popular among the scholars that even an imperial proclamation against it could not banish it. She established her school in Tsushima A.D. 655 and there taught that system of Chinese pronunciation, *go-on*, which still holds sway in Japan, among the ecclesiastical literati, in opposition to the *Kan-on* of the secular scholars." All these facts, tho now the most ancient of ancient history, reinforce the interest naturally felt by Japan in Korea. In modern times for the sake of Korea she endured the sacrifice of the Satsuma rebellion which cost her 20,000 lives, \$50,000,000, and seven months of civil strife. And on behalf of Korea, she convulsed the Far East in the Japan-China war, the consequences of which may yet involve the whole world in bloody strife.

By the treaty of Shimonsseki Japan eliminated the Chinese factor entirely from the Korean problem, only to find, however, that another factor had to be reckoned with, namely, Russia. This fact became accentuated by the residence of His Majesty in the Russian Legation, and the status of Japan in Korea as evinced by her commercial expansion in the interior, her plans for development in the line of railroads and telegraphs, and the presence of Japanese troops. This led to the series of conventions and treaties of which the Nishi-Rosen convention is the last. The first was the Komura-Waeber convention, signed in Seoul, the 14th of May, 1896. It dealt with the residence of His Majesty in the Russian Legation, pledging the two powers to advise him to return to his palace as early as would be compatible with safety; the control of Japanese *sashi*; the appointment of liberal and moderate men to the Korean Cabinet and the manifestation of clemency to subjects, the protection of the Japanese telegraph-line by a force of 200 gendarmes scattered between Seoul and Fusan; the protection of the Japanese settlements at Seoul by 400 troops and at Fusan and Wonsan by 200 at each place; and the protection of Russian Consulates and the Legation at these places by the same number of troops; also for the withdrawal of these troops when "tranquility in the interior is completely restored." To this convention the Yamagata-Lobanoff Agreement served as a protocol of four articles. The first referred to finance, and pledged the two governments to give Korea support in raising foreign loans; the second to leave to Korea as far as the financial and economical situation of the country will permit, the organization and maintenance of a national armed and police force without foreign support; the third article continued to Japan her control of her telegraph lines, permits the erection of a Russian frontier, makes provision for the purchase of both lines by Korea; the fourth article provides for further negotiation,

"in a spirit of friendship." In laying this Moscow Protocol before the Diet, Count Okuma stated that it had been rendered necessary by the conduct of domestic parties in the peninsula which tended to injure the amicable feelings of the two countries, and it was intended by this protocol to compose distrust, and prevent misunderstandings.

Since then the two nations have pursued their policy in Korea under this agreement, with the result that a third convention has now been negotiated by the representatives of the governments. It has been known that negotiations have been under way since last January but what the nature of the stipulations were has been kept from the public with diplomatic reserve. This has led to the rise of absurd canards, one of which was that Japan would atone in the peninsula for her losses in Liao-tung and Shan-tung. If by that is meant personal indemnification we believe it to be not worthy of a moment's serious thought for it is utterly inconsistent with that policy to which she has adhered at great personal loss and sacrifice for more than a quarter of a century, and for a deviation from which no ostensible cause exists. We copy from *The Japan Times* concerning the new convention as follows:

We understand that principal clauses in the new Russo-Japanese convention said to have been already signed by the parties high contracting are two in number and as follows:

1. Russia pledges herself not to object to Japan's attempt to develop manufacture and commerce in the interior of Korea.
2. In the event of Russia, in compliance with the request of the Korean government, intending to supply the latter with drill instructors and advisers of various sorts, Japan should be previously informed of the matter and her consent requested. Japan shall adopt a similar course in similar circumstances.

In amplification of the clauses we noticed in Thursday's issue, the *Chuo* says that the new convention was signed on the 15th instant by Baron Rosen, Russian Minister, and Baron Nishi, Minister of Foreign Affairs; that the stipulations will not be publicly announced, but in the event of the necessity arising to make them public the consent of the other party will be required; that judging from what the *Chuo* understands thus far, any economic enterprise undertaken by Japan in the interior of Korea, except those which may be calculated to infringe the independence of the latter will not be objected to by Russia, and the proposed Japan-Korea Bank, and the Kei-nin and Kei-fu Railways, with which Mr. Shibusawa's recent tour was connected, may be expected to be carried out with fair success, as the result of the stipulations in question.

Of the relation of this new convention to the previous ones above quoted the *Nichi Nichi* says that it does not repeal and that their provisions will be operative in so far as they do not conflict with the new convention. The provisions thus made public are

of a most interesting nature and inure to the benefit of Japan and, we sincerely hope, to that of Korea also. By the first article it is recognised that the law of ex-territoriality is virtually non-existent and Korea is an open field for commercial exploitation. The point which we would make is, that the convention by the two parties does not abolish this law, but the two governments agree to recognise it as non-existent. And this is in accordance with a well known condition of affairs. During her struggle with China on behalf of Korea, Japanese subjects were permitted to enter the interior of Korea at will. Their contact with the residents of the interior has served to modify the historic ill-feeling entertained by the Koreans so that Count Okuma in his address to the Diet two years ago could say :

"Whereas, at one time, Japanese could not travel or trade outside Seoul, Fusan, Jinsan and Gensan, they are now welcomed throughout the eight provinces of the kingdom. At Pyeng-yang, which was at one time entirely deserted by Japan, they can now trade in safety. They also carry on their business as far north as Wiju on the Yalu, the which marks the Chinese boundary."

Japanese subjects may be met with throughout the interior of Korea, and their contact with the mass of the Korean people will be but an extension of their government's "make-up" policy. This condition of affairs is thus maintained by Japan and agreed to by Russia.

The reference to railroads, i.e., Kei-jin or the Seoul-Chemulpo road, and the Kei-fu or Seoul-Fusan road is apparently an opinion advanced by the *Chuo*. As to the Fusan line, that has been conceded, we believe, to Japan, but the Chemulpo line having already been granted to an American syndicate, it would be necessary to arrange with them before it could come under Japanese auspices, which doubtless Japan intends to do.

Dr. Philip Jaisohn.—Dr. Philip Jaisohn, Adviser to the Korean Government and editor of the *Independent* (English and Korean editions) left Seoul for the United States on the 14th inst. The Korean Government decided, notwithstanding many and loud calls from the people to the contrary, to dispense with his services and so concluded to pay him off for the full term of the contract. In the two and half years since his return Dr. Jaisohn has made a permanent impression on the Korean people for whose interests he labored zealously and judiciously. His connection with the *encute* in 1884 placed him at a disadvantage at first, but the people have long since forgotten any part he had then and have learned to trust him and so look to him for guidance and direction.

A mass-meeting held outside the South Gate implored the government to retain him. Some influential merchants and citizens offered to provide a salary for him if he should remain. One can readily see that this would be neither wise nor feasible, but it showed the tremendous hold Dr. Jaisohn had on the mind of the common people.

The Independent Newspaper Company was formed and the two papers will continue to be published. The mantle of retiring editor has fallen on the shoulders of our young and scholarly friend, Mr. T. H. Yoo. Mr. Yoo is known to the readers of THE REPOSITORY as a witty and graceful writer and we feel sure that when once he has steadied himself on the tripod he will delight his many readers with brilliant elucidations of affairs and things Korean. He is conservative tho not to the extent of believing that all good is in the past; he is thoroughly patriotic and enters upon his new and arduous duties with the conviction that he may in this way be able to serve his country and his Emperor. We wish him every success.

Dr. Jaisohn is the father of the vernacular papers of which, in addition to the one he published, there are now several weeklies and one daily. The latter is a direct result of the labors of Dr. Jaisohn in one of the schools of the capital. He organized, and, thro his strong personality, controlled the actions of the Independence Club and it was thro his efforts that Independence Arch was erected. We follow him with our best wishes and indulge the hope he will as time goes find it in his heart to contribute to the pages of THE REPOSITORY.

Oppression.—In our last issue we mentioned incidentally the high-handed actions of the secret inspectors sent into the provinces. As the deeds of some of these gentry come to light they are placed in very bad odor. The office of secret royal inspector is one of the greatest power and highest responsibility. It has always been the rule to place in this position only officials of known probity and spotless character, for, clad in the power of the Throne itself it has been the duty of these officers to make known to the people the heart of the Emperor towards them. They are commissioned to examine or inspect, an assigned jurisdiction and to summarily punish all officials who violate the law or misdirect justice, and to give redress to such cases of private wrong as they might discover. This work of inspection is carried on ordinarily in secret. With a sufficiency of funds and a large force of spies at his command he has always been able when so disposed to bring to justice offenders and make

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Origin of the Manchu Dynasty — The pages
of this history are filled with romance stranger than fiction.
A mass of material consisting of annals, traditions, legends
folklore, essays and critiques and collateral illustrative
material has been preserved for the student and awaits classifica-
tion and digestion. It is certain that much of the material
thus preserved will not stand the test of historical criticism be-
cause of its palpably "embroidered tales of oriental fancy" to ad-
mit of a doubt as to its character. Between this material, con-
sisting of fanciful interpretations of remarkable events, invented
facts and hypotheses intended to fill up lacunae in the course of
events, their veneer to disguise national disgrace and clumsy
attempts to belittle the good name of foes,—between all this
and certain history there lies a large amount of debatable mat-
ter which awaits the work of the historical critic to classify it
either on the one hand with fiction or on the other with his-

y. To this class of debatable matter belongs the following claim of a Korean origin for the reigning Manchū dynasty which is found in a valuable historical work known as "The Index to the Annals of (Korea) the Eastern Land."

In former days when the territories of the peninsula were divided under the sway of three reigning dynasties and the restless spirits of the day could exhibit their abilities at three different courts there arose men whose ambition found even the peninsula too circumscribed an arena, and they turned to other lands in search of fame. Some of them, of whom were notably Keum Am (2) and Che Chi-won turned to the Court of the great Dragon Throne and won place and fame in the land of Korea's suzerain. Others, however, went among the barbarians to the north, the Nū chen and the Kitan Tartars and attempted to emulate the deeds of Kija. Among the latter we are told was one named Keum Chyun (4) a Buddhist monk and Shaman of Pyeng-wang. He went among the "haw" *i.e.* savage Mūchen (5) and professed possibly by his supernatural and medicinal character, abandoned his vows and founded a family of much influence among the barbarians. On his death he was succeeded in the priestly office by his son Koeul Pai-sa (6) who continued to exercise the superiority obtained by his father and gave to it a political aspect. The next in succession was Hui-la (7) who transmitted both the power and the title to his eldest son Hai-Ni-bal (8). The family thus by fortune transplanted from Korea among savages was really enacting on a smaller scale the exploits of their own nation's first sage Kija. Yong-Ka (9) younger brother of Hai-Ni-bal and his successor in chieftainship became a popular idol and was really the first great chief of the family. His successor was his nephew O a-syok (10) elder son of Hai-Ni-bal and who was recognised by the Tartar dynasty (Kitan) then reigning in Liao and invested with a semiroyal title. On his death he was succeeded by his younger brother A-gol-t'a (11) who raised the family to a prominent place in history. He successfully threw off the yoke of the Kitan and set up an independent kingdom. This was due, we are told, in resentment to an indignity offered him by the Kitan emperor who commanded him to dance for the imperial amusement.* He assumed the title of emperor and the dynastic home of Keum (12) "Gold" and became the founder of the Gold Dynasty of the Nujen Tartars. He now turned his arms towards the destruction of his old suzerain the Kitan who was overthrown by the aid of the imperial armies of Sung. The dynasty thus founded by the descendant of a Korean adventurer lasted 120 years when it was overthrown by the

* Rosi Korea—p. 238.

right triumph. To do this he depended on his followers who, disguised, traveled the district and would report all cases which came to their notice. Of late, however, the character of these inspectors has sadly fallen and their very name has become a stench in the nostrils of all right thinking people. One of these inspectors is Mr. Yi Seung-uk, who has been annoying and vexing South Cholla for some time past and has been the subject of both private and official complaint. Last October he quartered himself on the Myo-sön-Am, a Buddhist nunnery in the Chang-sung prefectures. In this nunnery was an aged man, 83 years old, who had eight years previously adopted an orphan girl and had brought her up. The little girl now eleven years old struck the fancy of Mr. Yi so he seized her and sent her as a slave as a present to one of his concubines. Inasmuch as His Majesty has by imperial decree abolished serfhood, Mr. Yi by this act has made himself liable to severe penalties. But aside from the legal phase of his crime there is another aspect of it. When young men become the objects of wrong and injustice, underlying our feelings there is the thought that they will be able in time to find redress, but when an aged and friendless woman is the victim no words can express our abhorrence of the crime and the criminal. The religious character, whether christian or heathen, is a protection among all people but barbarians. And to steal the child of one's old age is a deed which places the criminal in the same class as the negro slave raiders of darkest Africa. We are certain that when His Majesty learns how grossly the imperial confidence has been abused he will hold Mr. Yi Seung-uk to a severe reckoning.

Korean Origin of the Manchu Dynasty — The pages of Korean history are filled with romance stranger than fiction. A vast mass of material consisting of annals, traditions, legends and folk-lore, essays and critiques and collateral illustrative matter has been preserved for the student and awaits classification and digestion. It is certain that much of the material thus preserved will not stand the test of historical criticism being too palpably "embroidered tales of oriental fancy" to admit of a doubt as to its character. Between this material, consisting of fanciful interpretations of remarkable events, invented facts and hypothesis intended to fill up lacunae in the course of events, their veneer to disguise national disgrace and clumsy attempts to belittle the good name of foes,—between all this and certain history there lies a large amount of debatable matter which awaits the work of the historical critic to classify it either on the one hand with fiction or on the other with his-

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Mongols. The family now passes from history until the time of the fall of the Ming, when the descendant of the last Gold emperor arose to power, took the imperial title, adopted a year period style and the dynasty title of Hu-ken n "Posterior Gold Dynasty." The capture of Mukden led them to change this title to Chy ōng or Pare, which name they retained when they imposed their sway on the dominions of the Ming.

We have here given the story as it is found substantially in the Korean histories. At the end of this we append the Chinese for the proper names above in order to facilitate identification. The interesting point will be the identification of Keum Chyun the Korean founder of the line and possibly some of our readers who have access to the original sources of Chinese history may be able to trace him. If found correct it will be a noteworthy testimony to the activity and superiority of the Korean of ancient times as compared with their neighbors.

1= 동국력대총목	東國歷代總目
2= 금암	金巖
3= 최치원	崔致遠
4= 금준	金俊
5= 싱녀진	生女眞
6= 고을태사	古乙太師
7= 활라	活羅
8= 히니발	劾里鉢
9= 영가	盈歌
10= 오아숙	烏雅束
11= 아골타	阿骨打
12= 금	金
13= 후금	後金

OFFICIAL GAZETTE.

An order to the Head Deputy, the Counsellor and the Notary of Ko-sung-dong, Canton of Nai-Kia:

An order has been received from the Governor of Kyong-Keui province as follows:

GOVERNOR'S PROCLAMATION.

We are in receipt of an order from the Department of Justice as follows:

"Recently in the outlying prefectures companies of lawless people have hastened into the Western Teaching, and assuming the name of religious companies, have committed deeds of violence among the townships and

hamlets. They, without fear of the law or license to do the same, gather together followers, dig up graves, and collect debts, and claiming to have a right to do this announce that no official of the government may interfere with them. What kind of talk is this! Even the foreigners themselves should engage in such deeds of violence it has but to be reported to their minister having jurisdiction over them and they would be judged and punished. This being the case with them shall it not be all the more so in dealing with our own people? Those who commit violence even tho they belong to the Western Teaching are our own people, and therefore when they break our laws shall we not bring them to justice?

There may be some differences between the Western Teaching and our teaching yet in their regard for goodness and their hate for evil they are one and the same. Therefore, those who are sincere religionists are not given to deeds of violence, while the other kind only overturn law and order. The foreign teachers themselves will regard with pleasure the detention and punishment of all such and it will in no wise affect our relations with foreign countries. It is therefore ordered that all who engage in these deeds of violence, are to be reported to the prefecture having jurisdiction, who will imprison them, and having reported the matter to this department (Justice) will suspend judgment pending instructions. No distinction will be made in offenders who going outside this order, follow personal views or judgment in this matter and fail to put an end to this condition of affairs. They will find it impossible to justify themselves before this tribunal.

Therefore on receipt of this order translate and publish it to the people so that there shall not be one person among them who has the misfortune to be ignorant of its instructions."

GOVERNOR'S MESSAGE OF TRANSMISSION.

Recently this department has seen with pain and despair the way in which these lawless companies have been engaging in these deeds of violence and we have determined to early and speedily bring them to justice. This measure we now inaugurate by transmitting this order. On receipt of it you will issue to every township in each of your cantons copies of it both in Chinese and the national script and will cause all your people to become acquainted with it.

ISSUED BY PREFECT OF KWANG-WHA.

We now publish this copy of the original order and should there be in any of the townships of the cantons those who make the Western Teaching a pretence for committing deeds of violence the local authorities will not wait for further instructions, but immediately and speedily report the names of such offenders that they may be forwarded to the Department of Justice and judged according to the law. You will therefore post this at all cross roads and road sides that it may be constantly before the eyes of the people to warn them to be careful.

Dated this Second year of Kwangmu, Fifth Moon (May) and day. Stamped with the title of Kwang-wha Prefect and what appeared to be his seal. Countersigned by the township authorities

NOTES AND COMMENTS.

Reports reach us from time to time of persecution and oppressions of Christians in the interior.

Mr. Pak of Kyöng-sang province, having been very zealous in 1894 in suppressing the Tonghak has come to Seoul to secure recognition of his personal worth in the form of an appointment to office. The causes urged

by the average Korean for an appointment to office are kaleidoscopic in their variety and make up a mosaic as humorous as it is ridiculous.

The Korean government has made arrangements with the French Minister for the employment of a French instructor for an industrial school. A move in the right direction.

A farewell ovation was tendered Dr. Philip Jaisohn at the river on his departure to America by the members of the Independence Club, the Mutual Friendship Society and his many friends.

A club for popular discussion and the interchange of views, on the model of the Independence Club of Seoul has been organized in Kong ju, 100 miles south of the capital.

The floods of last year have resulted in severe suffering among the people of south Chul-la and in the three prefectures of Na-ju, Kwang-ju, and Nani-p'yeng, the governor reports that there are 15,000 people destitute.

The Korean Religions Tract Society offers a prize of 10,000 cash for the best tract of 20,00 words on "How can a man be a Christian and continue in legitimate secular pursuits." The tract is to be written in enmun and sent to the president of the society by the 15th of next September. We hope missionaries will persuade Korean christians to write on this important subject.

The new governor of the Metropolitan Province reports to the Ministry of Finance that only seven of the thirty-eight prefects of the province are resident at the seat of their administration. The other thirty-one prefects spend their time at their homes having a good time, or in Seoul trying to oust the governor. As a result the condition of affairs in the prefectures, surrendered to the rule of the underlings, is indescribable.

The Department of Agriculture has scored one over the Home Office in the fight concerning the Pedlar's Guild. This pernicious institution was suppressed by Hon. Pak Yongho in 1896, but in the recent reaction an attempt was made to revive the organization. This was resisted by the Agriculture Department which seems to have carried its point and the governors and prefects are under orders to immediately suppress the guild wherever it attempts to organize.

Within the last few months there have been two cases of banishment to distant islands of no less than eight persons without the form or semblance of trial. In the latter instance the Imperial Household Department ordered the Law Department to banish the four men and they were accordingly sentenced for ten years. There are elaborate laws on the statute books and the ignoring of these does not auger well for the progress of the country.

Rev. Dr. Underwood pushes his excellent weekly, *The Christian News*, with that vigor we are accustomed to look for in him. A little more than a month ago he enlarged it from eight to ten pages, now he is introducing wood cut illustrations—the first to use them in the country. Christian papers, of which there are two, are needed in Korea and we congratulate the Christians of the country that they have a reliable and progressive newspaper in *The Christian News*.

The "Sweat lessgangs" otherwise known as land pirates, which we reported as operating in the districts beyond the capital have begun their deeds of blood and violence n and about the capital. A young widow at

the river who had a pawn shop was murdered by them and her place cleaned out. And the police raided some time ago the house of an ex-member of the chain gang inside the walls of the capital, and secured the ex-chain bearer and a large amount of spoil.

Governor Yi Wan Yong of North Chullado issued a proclamation telling his people that there is nothing objectionable in Christianity but that those, who in the name of the Christian religion were found guilty of disorderly and unlawful deeds would be "punished without indulgence." "This utterance is intended for those who under the cover of the new religion commit all sorts of crimes against ignorant and innocent people. From time to time rumors and in some instances definite stories reach us of the misdoings of these men. We know the governor personally and believe he will accord all due protection to honest and sincere believers of Christianity; for others we have no protection to ask if found guilty of crimes.

The *Josaku Zasshi* (woman's magazine) as quoted in *The Japan Times* some time ago discusses "Christianity and the Christian Church for Japan." "The present day decline of the church has been evident for a long time." "The warning was given by the thoughtful but it was not heeded, by most of the church members." The writer thinks "the church is not the same thing as Christianity. It may contain Christianity and it may not. Suggestion is made that the absence of the element of worship from denominations such as the Presbyterian, Congregational and Methodist churches, is to some degree at least, responsible for the present condition shows that people are thirsting after prayer and other acts of worship, and are tired of listening to didactic preaching."

The American "Bible Society Record" of March 17th, 1898, contains an interesting letter from Mr. A. A. Pieters on the work in Korea. He spoke of visiting one village in which lived a man who when in Seoul bought at a book-store a Testament, catechism and hymn-book. "On reaching home he read the books with the deepest interest and committed to memory the Ten Commandments, the Apostles Creed and the Lord's Prayer. He had his two little boys learn them also. Not being content to influence his own household alone he began to preach to the villagers and to every one who would listen to him. The consequence was that about 200 people enrolled themselves as desirous to become Christians. We stayed there from Thursday till Monday, having meetings for Bible study and prayer. On Sunday, we had two services and 120 were present in the afternoon, we were obliged tho it was very cold, to meet in the open air.

Various are the experiences of a memorialist in Korea and inscrutable are his motives. We noted in our last the anti-foreign memorial of Korea's dead shot, Mr. Hong Chong-u. In presenting this memorial he had to be rescued by his fellow memorialists from the hands of the police who having strict orders concerning all memorials, were determined to convey Mr. Hong to jail instead of the palace. It is now reported tho the accused denies it that his fellow memorialists are a gang from the Kyöng-sing province who came up last year for memorial purposes and on their return collected from the poor people of the section \$2400, as "expenses." The people having heard of the present memorial are anxiously awaiting the bill, as this year is one of famine, and they think it hard on them that they should have to pay for memorials from which they derive no good and in the concocting of which they had no part.

The vernacular press during the month has exercised itself a great deal about certain violent deeds reported to have been committed by foreigners

which resulted in the death of several Koreans. The special cause for complaint is in the slow or non-action of the respective consuls in the matter. One editor ventures the opinion that if Korea had big guns and large warships the matter might be adjusted more promptly. Another grievance our young scribes have, is the desire of one or more of the "foreign friends," to use their own words, to secure some islands and part of the mainland within the limits of the treaty ports. On this much feeling is manifested. These editors are only school boys, undergraduates at that; much that they write and more that they suggest in the way of reform is crude and impracticable. But they are watchful; they record what is going on and are taking the part of the common people and are very solicitous for the integrity of Korea. They will in all probability get into trouble and their papers may be suspended, but they represent a certain phase of the new life of Korea which will grow, unless violently strangled and which must be taken into account by foreigners in their relations and dealings with Korea and Koreans.

We have in former issues alluded to a pastime which obtains among the low and especially the farm classes of Korea known as the "packing off of widows." It consists of a raid by some disconsolate widower and his friends on some village known to contain a young widow, the forcible abduction of the lady in question, and her marriage to the widower. In civilized countries a thing of this kind would be punished with penalties commensurate with the heinousness of the offence and this certainly should be the case in Korea. An instance of this kind has recently come to our notice. On Feb. 21st a widower living in one of the villages of Kangwha with eleven friends went to a hamlet close to the walls of Kangwha city where a widow lived and, as they supposed, seized and carried off after somewhat of a battle, a young lady. It so happened, however, that they had mistaken the home, and unfortunately got hold of the wrong lady. Early the next morning an indignant posse of Dai Haise came in pursuit, but the men who had committed the dastardly deed and for whom we lack a proper adjective, unfortunately succeeded in eluding them and making their escape. The young lady however was rescued and after the house of the widower and its contents had been completely demolished she was escorted home in triumph by her husband and his friends. This is a notorious incident and we trust that the authorities will take the matter up and not only punish the widower, but also all those who assisted him, and with such severe penalties that it will be long before others will engage in such a brutish enterprise.

DEPARTURES.

From Seoul, May 13, Miss Josephine O. Paine, of the Methodist Mission on furlough to the United States.

From Seoul, May 13, Miss M. A. Gardelin of the Baptist Mission.

From Chemulpo, May 27, Dr. and Mrs. Philip Jaisohn and child, for the United States.

BIRTHS.

In Seoul, April 30, the wife of Rev. E. C. Pauling, of a son.

DEATHS.

In Seoul, May 18, Miss Elizabeth Webster, nurse in the English Church Mission Hospital at Naktong.

In Pyeng-yang, May 23, Edith Margaret, only daughter of Mrs. Rosetta Sherwood Hall, age 3 years.

ADVERTISEMENTS.

THE LIFE OF
REV. WM. JAMES HALL, M. D.

Medical Missionary to the Slums of New York
Pioneer Missionary to Pyong Yang, Korea

ILLUSTRATED.

EDITED BY HIS WIFE
ROSETTA SHERWOOD HALL, M.D.

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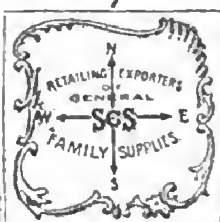
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THE KOREAN REPOSITORY.

JUNE. 1898.

THE MONGOLS IN KOREA.

THE Mongol envoy who had been sent to Japan to demand that the king of that country go to Peking and do obeisance, had been promptly put to death by the Japanese. When the king of Koryo sent this startling bit of news to the emperor a new invasion of the Japanese island was decided upon. This time it was to be done in a manner which would leave no doubt as to the result. The government of Koryo was charged with the duty of preparing 900 boats to transport the army of invasion. The king was hardly prepared to undertake this work. He was spending his time in revelry and debauchery. All the sorceresses, courtesans and female slaves belonging to the government were called to the capital and they there joined in singing obscene songs for the delectation of the king and the court.

The king of Koryo desired to assume the position of general-in-chief of the great expedition to Japan and so the emperor called him to Peking to talk the matter over with him. But Gen. Hong Da-gu, whom we will remember as a renegade Korean in the Mongol service, talked the emperor over and secured the position himself. He got together 40,000 regular troops and these were joined by 100,000 more from the dependent tribes. The king advised that only the men from the tribes be sent but that their number be increased. To this the emperor did not consent. After the plans had all been laid, the king was sent back to Koryo to carry out the work of building the boats, training 15,000 men as sailors, and 10,000 as marines, and the storing of 110,000 bags of rice together with such other things as should be needed.

It was in the following year, 1282, that the army of invasion rendezvoused at Hap Harbor, now Ch'ang-wun, on the southeastern coast of Korea. The king went down to review the whole array before it set sail across the straits. There were 1,000 boats in all. Of Koryo troops there were 20,070 and of

Mongols there were 50,000. The soldiers from the dependent tribes had not yet arrived. Then the whole flotilla sailed away to the conquest of Japan. They steered for Tsushima where the first engagement with the Japanese took place. At first the allied troops were successful and took three hundred Japanese heads, but as soon as the Japanese could rally they drove the allies back to their camp. It was decided to wait there until the 100,000 troops from the tributary states arrived. This delay was a great mistake for it tended to dampen the ardor of the troops and it practically broke the whole force of the invasion. In that camp 3,000 men fell from fever which naturally did not tend to encourage the remainder. Gen. Hong was very anxious to beat a retreat but Gen. Kim, who led the Koryo contingent, said that as they had three months' rations and had been out a month it would not do to turn back yet, and advised that as soon as the large reinforcements arrived they should attempt a landing on Japanese mainland. Soon after this the eagerly expected reinforcements arrived.

The army of invasion now pulled itself together and sailed away towards the mainland of Japan. As they approached a storm arose from the west and all were anxious to make the offing before it broke upon them. The boats bearing the 100,000 men from the tribes were in the van. As it happened the mouth of the harbor was narrow and tide was running in with great force, and the boats were carried along irresistably in its grip. As the immense fleet of boats converged to a focus at the mouth of the harbor a terrible catastrophe occurred. The tide sucked them in and the storm from behind pushed them on. Each boat tried to make the offing first and as a consequence there occurred a terrific jam in the mouth of the harbor. Hundreds of boats were driven in upon each other and a universal wreck was the instant result. The records tell us that a person could walk across from one point of land to the other on the solid mass of wreckage. The vessels thus destroyed contained the 100,000 men from the dependent tribes and all of them perished thus horribly excepting a few who managed to get ashore. These afterwards told their story as follows: "We fled to the mountains and lay hidden there two months but the Japanese came out and attacked us. Being in a starving condition we were obliged to surrender. Those of us who were in fair condition were reserved as slaves and the rest were butchered."

In this great catastrophe 8,000 of the Koryo soldiers also perished. But the remaining Mongol and Koryo forces beholding the miserable end of so large a portion of the invading army

and already half inclined to retreat, turned their prows homeward and furled their sails only when they had entered a Korean port.

At first the emperor was determined to continue his efforts to subdue the Japanese and sent an order to the king to supply more boats and to furnish 3,000 pounds of a substance called *tak soi* *

A Koryo citizen named Yu Ja advised the emperor to use only troops from the tributary tribes in his next invasion of Japan and to lay up 200,000 bags of rice in the peninsula in preparation for it. The emperor thereupon called upon the king to set aside 40,000 bags. The latter replied that if his officials could hardly set aside ten thousand bags how much less could they manage this larger number. The emperor then ordered him to lay aside as many as he could.

The following year, 1288, changed the emperor's plan. He had time to hear the details of the hardships which his troops had suffered in the former expedition; the impossibility of squeezing anything more out of Koryo and the delicate condition of home affairs caused him to give up the plan of conquering Japan and he countermanded the order for the building of boats and the storing of grain in Koryo.

The Mongol queen of Koryo had developed a strange propensity for catching young girls and sending them to her friends in China where they were made concubines. A law was promulgated that before a young man married he must notify the government. This was done with a view to ascertaining where the young marriageable women lived so that they could be the more easily seized. One official cut off his daughter's hair when he found that it had been decided to take her away to China. For this the king banished him and severely punished the daughter.

In 1290 a new element of danger appeared in the incursions of the wild tribe of the T'ap-dan across the northern border. More than 20,000 of them swarmed down from the north and penetrated the country. The government troops could do nothing with them. The invaders ate the flesh of men and dried the flesh of women for future consumption. The king sent army after army against them but to no effect. He was at last obliged even to take refuge in Kang-wha. It was only after 10,000 Mongol troops arrived that the invasion was broken and

* The character for *tak* means a kind of wood from whose pulp paper is made and the character for *soi* is metal, especially such as is used in making coin. Some have conjectured that this refers in some way to paper money and others that it refers simply to some metal.

the country was at peace. The crops had been destroyed and famine stared the people in the face. The king asked the emperor for help and it was sent in the shape of 100,000 bags of rice, but when it arrived the officials and men of influence divided it among themselves and the people shifted for themselves.

The king and queen were both in China when Kublai Khan died and they both took part in the funeral rites although the Mongol law forbade outsiders from participating in them. Timur Khan succeeded Kublai. He evidently had no intention of following up the invasion of Japan for he sent rice, that had been prepared for that invasion, to some of the northern tribes that were suffering from famine. He also gave back to Koryo the island of Quikoo which had been in Mongol hands from the time the revolt of the soldiers had been put down. From this time dates the use of the name Che-in for that island. It means "District across the Water," and by this name the island has ever since been known.

The close of the thirteenth century beheld an old dotard on the throne. He was so incapable of ruling that the emperor sent a commissioner to administer the government. The aged King spent his time trifling with mountebanks and courtesans, and lost all semblance to a king. So say the records. One of the first acts of the Mongol commissioner was to do away with slavery. It was objected that if slaves could become officials they might turn and revenge themselves on their former masters, so the law was made to read that only the eighth generation of a manumitted slave could hold office.

The record of the next half century is one of utter corruption in Koryo. The king used every means to induce the emperor to let them spend their time at the Mongol capital rather than in the capital of Koryo and the country was misgoverned in a most extraordinary manner. The worst excesses of Rome in her decline could hardly have exceeded the horrors that were perpetrated during this period. It culminated in the reign of King Ch'ung-hye, who ascended the throne in 1340. There is hardly a crime in the calendar that he did not perpetrate. Murder, suicide, theft, rape, incest were things of constant recurrence. Thousands of the people died of starvation, thousands ran away to the islands, thousands took the cowl to escape the hand of oppression. It was one long carnival of blood.

When this all came to the ears of the emperor he was furious. An envoy was sent to Song-do to bring the wretch to Peking. The king as in duty bound came out to meet this envoy, but the Mongol greeted him with a brutal kick in the stomach which sent him sprawling on the ground. The king

was then bound and locked up, and after matters had been somewhat straightened out in the Koryo capital, he was sent to Peking to answer to his suzerain. Many of the king's intimates were killed and many more fled for their lives. A hundred and twenty concubines were liberated and sent to their homes.

When the king was brought before the emperor the latter said: "So you call yourself a king! You were set over the Koryo people to rule them, instead of which you tore off all their flesh. If your head should become food for all the dogs in the world justice would still be unsatisfied. But I do not care to kill any man. I will place you on a bier and send you to a place from which you will not soon return." So he was placed on a bier, though living, which was the very refinement of humiliation, and was sent away to Ke-yang "twenty thousand li" according to the records. No man went with him save his bearers. He was carried from village to village by relays of bearers, like a dead man. He died at Ak-yang, before reaching his destination. When the people of Koryo heard of this there was general rejoicing and they made a proverb which runs *Aya Mangoji*. *Aya* refers to the place where the king died and *Mangoji* means "damned."

There seems to be little doubt that at this time the empress of China was a Koryo woman, for the Koryo records are full of the difficulties which arose in the Koryo capital because her relatives there wanted to have their own way in everything. The grandest festival that Koryo ever saw was when the son of the Mongol empress came to Song-do to visit his grandmother. It is said that 5,110 pieces of silk were used in making merely the artificial flowers to grace this feast.

In 1355 the low-born but brilliant leader of the Ming forces, called Chu Yuan-chang by the Koreans, crossed the Yang-tsi river at the head of the insurrectionary army and took up his quarters at Nanking. This was the beginning of the end of the Mongol power. From that hour the Koryo people ceased to fear the Mongols, although at her demand Koryo made a pretense of sending 28,000 men to aid in rolling back the tide of insurrection. The following year a Mongol envoy came with incense to burn on all the mountains of Koryo in order to secure the favor of all the divinities that could be thus approached. That the Koryo people no longer feared the Mongols is seen in the fact that the governor of Chul-la province threw this incense bearing envoy into prison and killed his son. Yet nothing was ever heard from Peking about it. The relatives of the Mongol empress were also severely handled, for when they

found that they could not have their way in Koryo they promptly planned an insurrection and called upon the people to side with them in upholding the Mongol influence in the peninsula. But the king summoned his great general Yi Wan-jo, who was the father of the founder of the present dynasty, and soon put the seditious people down. They were killed or banished and their property was confiscated. At the same time the Mongol commissioner was sent back home and many of the northern districts which the Mongols had seized were forcibly taken back. And yet the Mongols had not fled from Peking. The final breaking up of the Mongol power was foreshadowed in the act of the garrison of the town of Ha-yang in the north, which came and voluntarily transferred their allegiance from the Mongol to the Koryo king.

The Mongol emperor had of course lost all confidence in Koryo since the relatives of his empress had been killed and their property confiscated in Koryo; so he proclaimed a new king for Koryo and sent an army of 10,000 men to make good the order. But Koryo was now enjoying the services of a general of the very first rank, Yi T'a-jo, the founder of the present dynasty, and there was no fear of the Mongol army. They were met on the banks of the Yalu and put to flight.

Ever since the attempted invasion of Japan by the Mongols the emperor had agents in the island of Quelpart to look out for the breeding of the small but hardy Korean horse. These Mongol horse-breeders were an utterly unruly set of men and frequently the king was obliged to send troops to quell disturbances and show these men their proper place. The Koryo records tell us a singular thing about this island of Quelpart. They affirm that when the Mongol emperor found himself driven to desperation and about to evacuate Peking he formed the plan of finding asylum on this island of Quelpart. For this purpose he sent a large amount of treasure and other necessary things for use in case this plan should be found the most feasible. As it turned out it was not found necessary.

The year 1368 beheld the demolition of the Mongol Empire. It had risen less than a century before and increased with remarkable rapidity and had threatened the whole eastern hemisphere. Its decadence had been as rapid and as terrible as its rise. The Mongols were peculiarly unfit to resist the seductions of the more refined civilizations which they encountered. The Ming forces drove the Mongol court from Peking and the dethroned emperor betook himself northward into the desert to the town of Sa-mak.

H. B. HULBERT.

THE FOREIGNER.

MR. Cho and I were seated at the open door in an inn. Our rice had been brought. Mr. Cho had lifted his spoon when I asked what were his impressions of the relations of the foreigner to Korea. He paused with his spoon in his hand, looked up at the threatening sky; then into the yard at a hen scratching industriously for her brood. He paused so long that I almost forgot that I had asked a question; then he began:

"My home was in Whang-hai province, in a village back among the mountains. So far from the main thoroughfare and so secluded is the village that many people reach an old age without seeing persons from even neighboring towns. It was generally understood among the people that there is such a city as Seoul where the king lives in splendor, but to travel there would be like making a journey to a foreign country. At the age of twenty I went to the capital to witness a gathering for the national examinations. The attractions of the city prevented my return to my old home but my language and habits were so peculiar that I had nearly as much difficulty in getting familiar with my neighbors as to get acquainted with the foreigner who came a little later. I was so afraid of the rebuffs and jeers that my country ways excited that it took me two years to make a round of the sights of the city. I witnessed with pleasure the expulsion of the Japanese. Following that incident the western foreigners came in large numbers. I think my impression of them was one held generally. I thought they had come to help the Japanese. We despised the latter most heartily. They had been driven from the country several times. They are small of stature and, man for man, it was believed that the Koreans would be more than a match for them. But the westerners generally were great of stature with staring eyes, prominent nose, large ears, and broad mouths. We were all afraid of them. They did not engage in trade, but were often seen entering the palace and receiving visits from the officials.

"At that time I made a visit to a missionary's compound and looked over the wall; while doing so a Japanese came into the yard with a basket of meat. It had been largely circulated that the foreigner caught children and ate them. The excitement had been growing from day to day, in fact, the people were ready to

rise in arms to drive out the cannibals. I was in doubt before regarding the truth of the rumors, but that basket of meat convinced me that they were well founded. The Japanese went to the door, and to my amazement, a woman came out and bargained for the meat. Now a Korean is satisfied with a small piece of beef for his table. The size of this particular piece convinced me of its terrible nature, and its being received by a woman convinced me of the fierce, cruel character of the western people. The fact that the Japanese did not receive anything at the door in exchange, convinced me that the latter, of a race of Shylocks, had for gain been led into this awful trade. I have, of course, long ago learned that the Japanese was selling an innocent leg of mutton. I have also learned that a lady may bargain for her dinner. But other incidents have confirmed my first impressions that the western man, tho refined by a great civilization, is by nature a fierce being.

"I have frequently visited a missionary whose conversation always seems naturally to lead to moral questions, which are not uninteresting to me; but he gets excited and at some points I almost fear he will leap over his desk at me, when suddenly he collects himself reminding one of a panting pony pulled suddenly on his hanches. He then smiles in a way that is intended to be winning.

"I have travelled not a little with the foreigner in the interior. He always seems distressed and frequently irritated at the crowds of curious strangers that throng at the inns. In those early days when passports were demanded at every town some amusing incidents occurred. Frequently the Yamen runners would announce to the curious crowds that the foreigner liked eggs and chickens and all who contributed liberally would be permitted for an instant to put their eyes to holes in the paper doors for a glance at the strange creatures. By such exhibitions the Yamen runners would make a handsome sum. The people understood the squeeze but felt well repaid. At such time the traveller would seem to be exercising great self-restraint, and from his stand-point it was not perhaps unnatural to become frequently rude as he did not understand the innocence of our curiosity.

"Some time ago I sat in a little room while a missionary was preaching. An old man came in who was too deaf to understand a word. He attempted to speak but was motioned to keep silent. His pipe was gently drawn from his hand. Finally we were requested to pray. When we began to kneel the old man's eyes, dim with age, sparkled with surprised curiosity. 'What are they doing?' he asked, but was motioned to kneel. 'Why?' he repeated, with a deep chuckle suggestive of amusement hard to re-

press, but dropped his head to the floor and looked dutifully at his hands until the close. I suppose the foreigner would have been as polite in his own country.

"Many interesting things are being brought from the west to Korea. I may claim some advantage over many of my countrymen. If I see anything new and strange I hold my peace. Whereas my companions often exhibit their ignorance by exclamations and remarks that are far from being shrewd. My friend Kim, for instance, while travelling, came up with a foreigner sitting by the road-side, a bicycle at his feet. My friend had never seen a wheel before and after staring a few moments, his face screwed into many wrinkles he exclaimed. 'Does he carry that thing on his back or does he ride it, and does he whip it with that stick in his hand.' Of course it was a natural inference that the man carried the wheel on his back because he was sitting on the ground, his face flushed from violent exercise. Whereas, if he were riding he would have been neither sitting on the ground nor over-heated. The fault of my friend was, he spoke before he weighed the logic of his inferences.

"Mr. Kim was always unfortunate with foreigners. While travelling to Won-san he was overtaken by a foreigner, who, he afterwards learned was an American. It was before the time of political and social reforms, and, before the genteel class had laid aside their peculiar strut and pompons carriage. This man certainly had no bearings of rank about him. In fact he walked in a loose indifferent style. My friend called out 'Have you eaten your dinner?' He had hardly gotten the words out of his mouth before the foreigner had seized him somewhere, I could never just remember where and thrashed him fearfully with a cane. Of course my friend should not have used the lowest terms to a stranger, and I admit that if such language had been used to a Korean gentleman, it would have deserved a severe rebuke, but how was he to know that the foreigner understood the difference, and even if he did, Mr. Kim was willing to hazard a rebuke in order to show the foreigner that he did not approve of his presence. Now, a countryman of mine would have returned something in the same measure that he had received, or at most would merely have pulled Kim's top-knot, which would not have been indifferent to my friend's temper just at that moment, but the foreigner pitched into him so fiercely that Mr. Kim thought that his clothes would be all thrashed off of him, and called out, 'Please stop.' He hardly thinks he spoke in the highest terms but I fear he did. The stranger stopped, smiled, and said he was glad to oblige him, but hoped that in the future he would avoid insulting strangers. I suppose the foreigner thought he had gained a point.

Supposing my friend in the highest terms did ask him to stop, he gained no concession of the heart. In fact he had defeated his own purpose; for Mr. Kim has ever since held all foreigners in aversion. We Koreans have learned our lessons from Confucius better than any other people not excluding the Chinese and Japanese—you must win the heart in order to conquer. In our own history how often it has been illustrated; the Chinese have come in from the north, scattered our people and driven them to the southern seas; the Japanese have come in from the south and with large slaughter have driven us over the borders to the north and out upon the isles of the sea, yet when they had worn themselves out, we again gathered ourselves loyally under our king an unconquered people. As I think of the matter we are in greater danger to-day of losing our national characteristics than during any previous period of our history. There is something fascinating about the western learning and progress. It is winning the hearts of many.

“My friend Kim has formed a habit when preoccupied in meditation of tracing imaginary characters with his finger on the palm of his hand. A few days ago I noticed him repeating this habit with great vigor. He paused a moment in his writing to crush a flea, glanced up, and again wrote with more zeal. I knew he had something on his mind and would soon make it known. He finally did by drawling out, ‘I don’t know but that the government reforms are all right in a measure, for instance, the law might prohibit the use of a pipe over six feet long, and the wearing of over three top knots at one time, for in either case they would be an inconvenience to the owner. Why should the government think any further.’ Mr. Kim wears a smile that shoots direct across his face and when he scores a point, it makes him look sinister; but my friend has known the Golden Rule, only from the negative side as taught by Confucius, or he might see reasons for prohibiting things that would not work good to others, even tho they did them no harm. My impression is, however, that the Westerner has customs that do other people little good, not least among them, are those of no less exclusive a type than our top knots, long pipes and large coat sleeves, are to us. I have studied the matter deeply, but have never been able to understand why a great people should start reforms among us by the use of a mirror and hair brush. I have tried to picture to myself a foreigner dressed with his coat and vest opened at the back instead of the front and his shoes pointing behind. He might feel something of our dismay at the loss of our top knots. He might from his own philosophy find some moral power in it, and advancement in civilization; that is, if humiliation and indigna-

tion are a step upward. If it were not for the continual declaration of disinterestedness that we hear, I should be tempted to think that unkindness, in a disposition to ridicule on the part of the foreigner, was intended. It certainly could not be a lack of wisdom, tho the latter I sometimes call in question. Not long ago a foreigner remarked to me that knowledge of a fact is useless unless you could give a reason for it. Later while we were traveling together, I pulled up a spear of grass and told him I knew the fact of its growth, but could not trace its channels from air, earth and sun; I noticed he was too much preoccupied to explain. If their wisdom is superior to ours, we may patiently wait; for wisdom in the end, always triumphs. I don't know but that I rather like their positive ways of asserting what they believe, however, much of a shock it gives me. If they make a mistake what a fall it must be. Not half of the arable land of our country is tilled, and one man cultivates during a season only about one acre; while we are told that a man in the west, can till a hundred acres and build good houses. A great purpose thro the use of our soil and other natural resources, to make us rich among the nations would be an effort worthy of any people.

"Personally, I have received much good at the foreigners' hands, tho I shall never understand him, and expect ever to stand a little in awe of his fierce ways. From him I learned a great truth that has made my life sweet, and I have a great hope for the land I love, a hope that follows me while I wake and while I sleep; that the same power within me will transform my country."

Big drops of rain were already falling. Mr. Cho watched the hen with her brood hasten to shelter; looked long into the distance; then turned to his rice, not noticing that it was already cold.

Naw.

THE BEAUTY AND THE BEAST.

(A KOREAN VERSION.) *

ONCE upon a time—perhaps hundreds of years ago—Pak He Sik lived in the eastern part of Korea, his humble dwelling thatched with straw and of only two or three kang, was situated in the celebrated Diamond mountains in a small steep valley which fronting to the south enabled the sun to shed its rays upon his little rice fields and mature his scanty crops.

These fields, mere patches, each only a few yards in area, terraced up with stone walls had been wrung by the hard labor of Pak and his ancestors from the flints and rocks of the mountains; even the soil in which the grain grew was with much toil brought from a distance.

His family consisted of only himself and his wife; no children had come to bless his household and he was too poor to adopt as is almost always done in such cases in Korea, a son, to worship after his death at his tomb and do reverence before his humble ancestral tablets.

* From some recent publication it may be inferred that the Koreans are very illiterate and that but few of the common people, and still fewer of the women of any class have any education.

I think this erroneous and that a large majority of the men and many, probably most of the women, can at least read and write unmun, the Korean phonetic alphabet, which Professor Griffis says "is one of the most simple and perfect in the world."

Indeed I have been told that it is so simple and perfect and easy that any Korean can acquire it in a week or two and learn in that short time to both read and write. I am further informed that there are a large number of books mostly containing stories, fables etc, printed in this native alphabet which are extensively circulated and read. I have selected the following story not that there is any particular point in it, but as a fair sample of one class.

As it was narrated to me from memory by a Korean who is somewhat famous for not sticking to the text and as I have transcribed it from memory also, I do not pretend that it is a literal translation of the original.

The patches furnished enough of that staple of life, rice, for himself and wife and a small garden made like them with great difficulty and toil yielded under the skillful and unremitting labors of the wife, sufficient vegetables including the cabbage, the huge and highly scented cross between a raddish and turnip and known by foreigners under its Japanese name of dikon, and the cucumbers, onions and pepper necessary to concoct that wonderful and fiery condiment and food called kimchee and which is an indispensable dish at every Korean meal; a small flock of fowls industrious and energetic, contributed eggs and now and then a chicken to the larder, while a colony of bees bived in a hollow log set upright under the overhanging eaves of the straw roof of the bouse added some sweets, sugar being then, and even now, I may say, unknown in Korea outside treaty ports.

There was also hard by, a little mountain lake to which Pak was wont to resort and fish during all his spare time.

Such of the catch as was not needed for home consumption he would take to the villages in the valleys many li distant and exchange for cotton and hempen cloth, salt and the other things necessary to supply his few and simple wants. From all this it will be seen that Pak while poor, was not destitute, or needy, indeed neither richer or poorer than a large majority of the common or lower class which compose most of the population of this country so bountifully favored by nature, if in no other way.

But one summer Pak found there was a scarcity of fish in the lake. While formerly he could fill his basket in a few hours now a whole day's fishing only furnished a few little minnows.

At last he could catch none altho using the most cunning devices known to piscatorial art, baiting his hooks with the reddest and liveliest of wriggling worms, or the fattest, most juicy and greenest of grasshoppers, which had always heretofore been snapped up most voraciously, he could not get even a feeble nibble.

But his perplexities and troubles were greatly increased when he found that the lake was drying up—each day the water receded and diminished more and more and poor Pak at last realized with consternation and horror that not only were his fishes gone but his lake was going. In a short time there was but little of that beautiful sheet of water left and Pak who, we can understand, watched with wistful eyes the vanishing lake, repaired to it one morning hoping to catch in its last waters such fish as might be left. He found none but instead an enor-

mon frog, squatting in the puddle, not only the biggest in that puddle but the largest he had ever dreamed of.

The truthful Korean who told me this story said the ancient chronicles only recorded that this frog's hind legs were three feet long but were silent as to his other dimensions, and as I can get no further particulars my readers must be content to form, from what they know of a frog's anatomy, an estimate of his actual size and proportions.

When Pak had recovered from his astonishment he began to berate the frog for eating up all the fish and drinking down all the water of his lake, cursing him, his mother and father, his grand-mother and indeed all his ancestors, especially in the feminine line, after the Asiatic fashion and in choicest Korean which I am told is especially rich in expletives. The frog, with true batrachian patience, waited until Pak had exhausted himself and his vocabulary, and then almost paralyzed him by answering with polished politeness excusing himself and winding up with the request that as his abiding place, the lake, was gone Pak should extend to him the hospitalities of his home. After much talk Pak consented and they set out for the house, the frog moderating his hops as well as he could to the much lesser stride of his companion and, the two chatted quite amicably on the way.

But on arrival a serious obstacle was encountered—the good wife put her foot down on the project, declaring that while she had never before objected to company, indeed had done what she could to entertain the three or four visitors who had come that way in the forty years of their married life, she must draw the line somewhere and that she drew it at frogs. Pak after exhausting every other argument at last with that diplomacy only learned in long years of conjugal association suggested that the frog could talk and had a rich fund of news and gossip which he was willing to impart and then, good and true woman as she was, she consented and the frog hopped in.

Not only this but she brought into the only spare room great armfuls of the leaves and weeds which had been collected for fuel and poured over the pile many tubfuls of water, to make a nice damp bed for the frog, so that he might feel at home and be comfortable.

After finishing their labors for the day Pak and his wife went to the frog's room for a social chat, who, drawing on his imagination as most frogs will, related several amusing incidents and Pak then told all he knew in about twenty minutes after which the wife took up the conversation, telling all she knew or thought she knew, consuming we may be sure rather more time.

and as the frog was a most patient and appreciative listener the worthy couple, when they retired, were quite convinced that he was a most entertaining and brilliant conversationalist. The next morning they were awakened by a terrible noise and rushing out to find the frog calmly seated on the little veranda singing his morning song, greeting the rising sun as its rays gilded the bare mountain peaks that towered above them. I cannot undertake to describe the volume or "loudness" of the song which was literally raising the roof and shaking every timber of the house but those of my readers who have been in the Southern states and heard there the bellowing of the bull frogs with six inch legs, can form a dim idea of the noise this frog with legs three feet long was making.

When the song was ended and they had recovered somewhat from their consternation and could look around they were still more astonished to see that the little yard that surrounded the house and which had always been so bare was now filled with all sorts of things—piles of syces, the most valued currency in Asia, pure silver each cast in the form and about the size of a horse's hoof, also stacks of cash strung on strings, great bales of cotton, grass, and hempen cloth, and of silks and satins, long rows of bags of rice piled high, great jars of kim-chee, and packages of dried fish and sea weed, and shoes and hats and wargens, robes, clothes, and fans, pipes and tobacco, and indeed everything necessary to supply the needs and gratify the desires of a Korean. A closer inspection developed beautifully inlaid boxes filled with ornaments, gold, silver and jade rings, amber buttons and gold and silver hair pins, in shape and size very much like a butcher's skewer, with curiously carved and enameled heads, also tortoise shell and ivory combs; but what pleased Mrs. Pak most was a metal mirror. She had heard of such a thing but had never seen one; the only glimpse she had ever got of her face was in some placid pool of water.

I can imagine, but not describe, the pleasure and rapture with which she viewed her wrinkled visage, as well as the delighted and beaming countenance that was reflected from the highly polished surface of that wonderful mirror, as she gazed into it.

Truly Pak and his wife were "rich beyond the dreams of avarice" and blessed the day when they "took in" the frog.

As I have intimated above, Mrs. Pak like some of her sex was fond of gossip, but during the long period of her poverty had but few opportunities to indulge in it, now since she had chairs and chair bearers she became quite a "gad-about" visiting the good dames of the villages exhibiting her finery and her

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mirror and retailing from house to house all the news, scandal and gossip she could gather or invent, like the fine old lady she had become.

Much of this news she brought home to the frog, but what interested him most was her gossip about the beauty and accomplishments of a daughter of Ye Do Sin, the most powerful and richest Yangban in that part of the country.

Mr. Ye in early life had passed the civil service examinations known as the quagga, and by hook and crook, which being interpreted means a liberal donation to some influential official at the capital had secured the magistracy of one of the richest districts.

Here, being very inventive and active, he introduced many reforms or to put it plainly, many new ways of squeezing and getting money out of the people, and his success was so great in the line of filling his own pockets that the envy and cupidity of all his brother officials was aroused to the highest degree. His office was sold to a higher bidder and his career of unbridled and unremitting robbery and oppression thus cut short, but he had, as was usual with magistrates made the most of his opportunities and left his district, preceded by a long line of pack ponies, bearing his spoils of office and followed by the curses and maledictions of the people.

Returning to his old home he had added largely to his ancestral lands and become as we have seen, a mighty Yangban, greatly feared and therefore greatly respected.

He had three daughters, two were married and the youngest was the beautiful maiden who was the subject of Mrs Pak's laudations to the frog.

One bright morning the frog fairly took Pak's breath away by announcing that he intended to marry this daughter of Ye's and appointing him as his ambassador to conduct the negotiations. As we can readily understand Pak had no stomach for this matrimonial mission. He was quite certain that Ye would beat him to death if he made such a proposition and on the other hand feared to offend the frog, realizing from whence all his good things had come, and that a frog which had given could take away, and so, while inwardly imprecating the wagging tongue of his wife which had brought him into this dilemma, he tried to make some excuse, but the frog was inexorable, and while promising that no harm should come to him, required that he start at once.

When Pak, arrayed in all his finery, arrived at Ye's house he was admitted without delay into the presence of his high mightiness who, as it happened was just then in a receptive

mood with respect to nuptial negotiations. His two sons-in-law, members of high but impoverished families being too proud to work and too poor to get an office, were living on his bounty in unmitigated idleness, and his hopes were centered on his youngest daughter, the best beloved of all, who he had reserved for a brilliant marriage, certain that with her beauty and accomplishments and his wealth he could catch some high official—a governor or the like,—but time was passing. She was now in her eighteenth year, much beyond the age when maidens are usually espoused in Korea, and so when Pak with many misgivings and an indisposition to enter into details which I can easily appreciate, hesitatingly commenced the negotiations, Ye graciously undertook to help him along and asked if the suitor was rich. Pak answered he thought so, as he had recently given many valuable presents to a very worthy old gentleman in the neighborhood. This aroused the old magisterial instincts of Ye and was very good. Then came the question as to rank. "Did he hold any office?" Pak said, "He didn't exactly know," and as this was not satisfactory, Ye, to elicit further particulars on the important subject asked, "what kind of buttons he wore behind his ears." Now Pak had never seen any buttons or indeed any ears about his frog, and was again forced to make an evasive answer.

Ye then inquired as to the family and named some of the prominent families of the land.

"Was he a Kim, or a Sim a Min, or a Sin, a Ho, a Cho or a Ko, a Quong or Hong," and so on. Poor Pak was compelled to say "No," but confidently asserted that his family was one of the oldest and most numerous in the world indeed "Was the first family in the land."

Ye somewhat mystified, asked flatly for his name and Pak who saw that further evasions and subterfuges were at an end gave his name, "Frog He Hop," and upon Ye's expressing surprise at such a cognomen, Pak with much trepidation explained that Frog was the right name because his matrimonial candidate belonged to the great family of frogs and was in fact, *a frog*.

Ye's indignation overrode even his astonishment and he fairly roared with rage and when Pak by way of mollifying him said that his frog was the largest frog in the land, with legs three feet long and could talk and sing like thunder Ye exclaimed that "He would listen to no frog talk, and the bigger the frog, the longer his legs, and the louder his song, the greater the insult," and ordered out his whipping bench and beaters in order that Pak might be pounded to death. This bench was in

those days, and I fear in more modern times, an indispensable adjunct to every powerful Yangban's establishment for the just adjustment, from the Yangban's point of view, of all disputes in which he had an interest.

Pak was stripped, laid face downward and securely tied on the bench and the beater had just poised his high paddle in air when the sky suddenly became over-cast with blackest clouds, from which darted and flashed fiery tongues of forked lightning, with sharp peals of thunder, rain poured in torrents, then came hail, at first small, but rapidly increasing in size until they were even larger than the eggs laid by the most vigorous of Mrs. Pak's hens, then real stones, cracking and crushing the tiles of the houses, were hurled down.

The paddle did not descend on Pak but fell harmlessly from the nerveless hands of the affrighted beater and Ye, thoroughly demoralized, had him cast loose; instantly the terrible torrent ceased, the sun came out with smiling face, the angry clouds rolled away to the west, with thunder muttering low but ominously as they went, and the matrimonial negotiations were resumed. Pak pressed the suit of his suitor with renewed confidence and the haughty Yangban now cowed and in a state of utter collapse told him to bring on his frog and the bride would be prepared.

The time for the ceremony was fixed and Pak wended his way home, much shaken up by his experience, but quite contented over the success of his mission.

When that appointed day came, the frog, accompanied by numerous attendants and astride "a gallant and prancing gray," rode to the bride's house.* I have not the space to describe a Korean wedding procession, so curious and interesting and often very gorgeous and grand, and can only say that in this case the frog omitted nothing and spared no expense; † nor have I the space or

* The Koreans are superior in many respects but as equestrians are not a success. I think all foreigners who have seen a yang-ban humped on his ridiculous saddle, built up to give him dignity, about two feet above the horse's back and frantically clinging with both hands to the iron bar put across the pommel to enable him to maintain his balance on his excited but dangerous seat, will agree with me that the frog had but little difficulty in successfully imitating him. Indeed, long before I heard this frog story, whenever I saw a wedding procession I was reminded of that nursery song which my dear and faithful old negro nurse used to sing to me in my infancy, and commencing,

"The frog went a courting and he did ride

"With a sword and pistol by his side."

† [Notwithstanding X's idea as to want of space, we gladly make room for the following note on wedding processions which he has kindly furnished us at our special request.—ED. K. R.]

The Koreans are very conservative especially as to family and social

even the heart to enter into the details of this wedding, so sad at least, to the bride and her family, but we may be quite sure that our frog went thro the many various and complicated ceremonies with all the dignity, decorum, grace and agility for which the frog family have been ever famous.

Fortunately for the bride, her eyes were closed, and sealed with wax after the Korean fashion, during the ceremony; a Korean bride going into matrimony literally—as her western sisters sometimes do metaphorically—blindly, and she was thus spared the sight of the hideous and grotesque ugliness of her bridegroom.

At the end of the ceremony and when the feast was finished the frog, much to the joy of the family, announced that he would not ask the bride to go to his house and *kotow* to his parents and bow to his ancestral tablets as is usually done, and that he would leave her for the present at her father's home, but asked that before departing he be accorded a few minutes private talk with her.

This was of course granted, and when he went into her room and she saw him, her eyes being now wide open, she cast herself on the cushioned floor and writhed in agony and in tears. The frog in his tenderest tones asked, "Why this grief and why these tears so unseemly on this their wedding day?"

She retorted, "Why should she not weep. Her sisters had handsome husbands and she, far more beautiful and accomplished, had waited to make a brilliant match—to marry a gov-

—matters and we may assume that a wedding procession, (that is, the bridegroom going to the bride's house) of the frog's time differed but little from those which can now be seen almost any day in the streets of Seoul.

First are a number of women gaily dressed and marching in double line with enormous coils of hair as big as a ship's cable wound curiously and high around the tops of their heads, on which are poised large boxes wrapped in bright silk clothes; these boxes I am told contain the clothes of the bridegroom and perhaps presents, and also food for the marriage feast.

Then comes the bridegroom on the finest horse he can procure, nearly always a "gallant gray" with its long flowing mane and tail tied and festooned with red ribbon and with nodding plume in head and caparisoned with that wonderfully useless and dangerous contrivance, a Korean saddle, its skirts as big as cart wheels, with breech and breast straps ornamented with brass or silver buttons, and with many pendant strings ending in red and blue tassels which gaily swing to and fro with the motion of the horse. A Korean rider uses no reins, being too grand to guide his steed, and so a groom or *ma-poo* as he is called grasps the bit and holding the horse's head high in air makes him prance and dance in true Korean style.

In marriage processions there is in addition a particolored rope or broad belt of white leather fastened to the bit stretched out in front and borne by three or four attendants and thus the bridegroom is literally led into matrimony. An attendant walks beside the steed and holds over the bridegroom

error perhaps, at least she had expected to marry a *man*, but here she was wedded to a cold blooded, clammy, croaking frog with warts all over him and his eyes on the top of his head."

The frog admitted that appearances were against him but added that perhaps things "were not as bad as they seemed." She with another flood of tears replied that "she didn't see how they could be worse," and he to cut the painful matter short told her to take a pair of scissors, which lay conveniently near, and cut a slit in the skin of his back.

Nothing loath—she would have been more glad to have cut his throat—she seized the scissors and viciously cut in his loose and flabby skin a long slit from his waist up to the nape of his neck.

He commenced vigorously working at the skin and soon emerged—a young man radiantly fair, dressed in finest and gaudiest colored silks, and with a "pung-cham" in his head net, not the usual amber or tortoise-shell, but a huge diamond that flashed like a star.

In Korea women of her high class are kept in strict seclusion and are not permitted to see, or be seen by any of the masculine persuasion except the nearest relatives. She had, of course, seen her brothers-in-law, and on several occasion by slyly puncturing small peep holes in the *pung-moons* (paper doors) got glimpses of her father's guests, and in this way had seen three or four young men, all of whom she thought quite handsome, but never in her wildest dreams had she fancied that anyone could be so beautiful, so graceful, and so charming as this young man proudly stalking around her in plain sight, swinging his legs and swaying his flowing sleeves and the long tails of his coats in that grand *yang-ban* strut which cannot be described but once seen can never be forgotten.

a huge paper umbrella eight or nine feet in diameter and with a handle twelve or fifteen feet long; sometimes there are several umbrellas; there are two or more other attendants with large fans to cool the heated agitation of the bridegroom and seize his leg and restore his balance on his high and perilous seat in the not infrequent event of his losing it, while behind come a large number of followers which like the women in front are in two parallel lines far apart, in fact occupying the entire road; and lastly comes some old friend of the family, who has been prosperous and had several sons, bearing a live wild goose which is indispensable in all Korean wedding ceremonies.

The bridegroom is dressed in the picturesque court costume with its curious belt and winged hat, he being for this brief occasion, and this alone, no matter how humble his rank, equal to the highest official or noble.

I have often asked what part this goose played in the matrimonial ceremonies and have been given several explanations; the most probable is that the Koreans think that geese are strict monogamists and that when once mated they remain during their long life true to their first and only love and when one dies the other does not mate again and that therefore the goose is used as a symbol of conjugal constancy and fidelity.

Then he told his story—he was not a frog at all—not even so mean as a mortal, but was the son * of the King of the Stars, who becoming displeased with him for some slight offense had condemned him to take the form of a frog and perform three apparently impossible tasks.

He was first to catch and eat all the fish in Pak's lake, then to drink it dry, and lastly to marry, while still in the guise of a frog, the most beautiful woman in the world, all of which, especially the last, he added with a graceful and complimentary bow, he had now done. But he said there remained a few more days of probation during which he must play the frog, and after which, he would come and take her to his starry kingdom where she would become like him, immortal, and they would dwell together in matrimonial bliss forever.

Then resuming his frog skin with the aid of his now enraptured spouse, who deftly and neatly but lovingly and most tenderly stitched up the rent in his back, he, after charging her to strictly keep his secret, passed out and gravely *kotowing* to his respected father-in-law hopped on his horse and rode home.

As I am somewhat interested in astronomical disturbances and as the account which the Star Prince gave to his bride concerning his offences was meager, I made inquiries of the narrator and he said that it was not usual with Korean Benedicts, especially bridegrooms, to give their wives full particulars, of their ante-nuptials escapades. But from all the information he could get he thought that the prince's deviation from his true course was caused by the attractions of Venus with whose charms he had become enamored. That his father, the Star King, had given in his keeping the Milky Way, that great highway of the heavens, but that he had pledged and mortgaged it with all its tolls and other rights and privileges thereto appertaining, to a syndicate of usurious bankers, to raise money to buy from Saturn his brightest ring for his charmer, and that when this ring was seen on the taper finger of Venus, the gossips began to talk and this reached the ears of the Star King. Just here I realized that my narrator was drawing on things that he had read in his English studies and that none of this was Korean and I stopped him with a sharp rebuke and my readers so far as I am concerned must remain in ignorance as to the particulars of the peccadillos of the prince.

After the frog's departure from Ye's house, the family

* In an article entitled, "The Bird Bridge" and published in THE REPOSITORY of February, 1895, I stated on what I then thought was good authority that the only child of the Star King was a daughter; now we find that he had a son. The two statements are inconsistent and wholly irreconcilable and it is evident somebody is prevaricating.

were greatly surprised to find that the bride was not at all cast down but on the contrary quite cheerful and happy, indeed rather buoyant, so to speak, and so some of them especially the idle sons-in-law chided her, saying that as she seemed so happy over her catastrophe she was none the less good for a frog and was well mated, and they also made insinuating and sly remarks about polliwogs and tadpoles and the like which were under all the circumstances uncalled for and I think in bad taste, but the beautiful bride kept her equanimity, her temper, and her secret thro' it all, knowing that soon her day of triumph would come.

She was greatly sustained in her trials, and the "weariness of waiting" softened by frequent visits from Mrs. Pak, who brought and took sweet messages between her and her frog, as also by the morning songs of the frog; she could detect among his deep base notes which grandly rolled over the ten or twelve miles of hills and dales that separated him from her, many tender tenor notes which she knew were lovingly intended for her.

The Koreans consider the sixty-first birth day as a most important event, it being regarded as the turning point in life, and if a man is prosperous and in good health, he celebrates this natal day by a feast as grand as his purse will allow.

Now Mr. Ye's sixty-first birth day was approaching, and for the purpose of providing for the feast he ordered his son's-in-law to organize a great hunting and fishing expedition to go to the mountains for game and fish, and also sent out invitations to all his kin and friends bidding them to the feast.

But the frog, altho a son-in-law, got no invitation and was greatly chagrined and mortified at the slight put upon him; he was moreover mad over the taunts and insinuations and petty persecutions to which his wife had been subjected by his worthless brothers-in-law, and which had been duly reported to him by old Mrs. Pak, with all her additions and comments, and so he determined to play them a trick which they would never forget, and to that end, hurried up into the mountains, clearing forty or fifty feet at a hop, and summoned the head tigers, which by their ferocity and cruelty and strength, had made themselves kings and masters, not only of all the other beasts in the mountains, but of the fowls and fishes as well, and gave them strict injunctions to gather up all the game and take them to places inaccessible to men; also to see that all the fishes hid in the deepest waters of the lakes and did not take a bite at anything.

This was done and when the hunting party arrived they found nothing. The grass plots and fields usually alive with pheasants and other game birds were now lifeless: the glades and forests in which deer and wild hogs were wont to wander in droves were

deserted, nothing—not even a sparrow—was seen except one or two white tailed eagles, circling high in air and far beyond the range of the bows and rude match lock guns of the hunters, and which were in fact sentinels and spies for the tiger kings.

Nor were the fishermen more successful—neither by hook or net could they catch a fish and so the whole party were forced to return empty handed, and utterly disheartened.

The frog who had got from the tigers a goodly supply of game, arranged it so that when returning the party should encounter him as he led a long string of coolies loaded with his game. When his brothers-in-law saw this supply their astonishment was only equalled by their desire to get it; here were fat bears, razor-backed boars, with curved tusks eight or ten inches long, mild eyed and juicy deer, swans, geese, and ducks without number, great bustards—the wild turkey of the east—and pheasants, quails, wood-cocks, snipe and so on besides fish fresh from the mountain waters, and they at once commenced negotiations with the frog to obtain it. He refused all pecuniary considerations but graciously consented to let them have these good things for the feast of their common father-in-law if they would let him put his stamp on their legs.

To this they agreed and the frog duly stamped the calves of the legs of each with his seal and they in turn took over all the things and proceeded home with great stories as to their prowess and skill in hunting and fishing, thinking but little and caring less about the stamps.

The frog's term of probation having ended the skin was cast aside, and the prince came forth very much to the astonishment and equally to the regret of Mr. and Mrs. Pak who were very sorry to loose their frog.

The prince then proceeded to his bride's house dressed in finest clothing, and in a grand tiger skin open chair, borne by sixteen bearers and accompanied by a large band of followers, as well as by the good old couple whose hospitality he had enjoyed in the days of his frogdom. On arrival he found the place crowded with guests and the birthday feast in full blast, and Mr. Ye seeing that he had a distinguished visitor invited him to come in and partake of the good cheer, and in the prince stalked with haughty yang-ban's rut, but said he had not come to the feast and would eat nothing but that he *had* come in search of his two slaves, who he had heard were there.

Ye indignantly replied that he had plenty of slaves of his own and "did not harbor those of others" but that he, the stranger, was at liberty to search and "take anything that belonged to him

and go as quickly as possible." The prince answered that "all his slaves bore his stamp or seal in silver color."

The sons-in-law hearing this, and remembering the stamps on their calves were seized with fear and were rushing out of the banquet hall, when the prince pointing them out, as his slaves, they were seized by his attendants and brought back and when in spite of their vehement protestations and violent struggles, their trousers were rolled up the fatal stamps shining like burnished silver were plainly seen by all and poor old Ye saw and realized with all its crushing and humiliating force that these husbands of his daughters, were the sealed slaves of a stranger. He roared and raved shouting that "it was bad enough to have a frog son-in-law, but that the degradation of slave sons-in-law was infinitely worse and that he had rather a daughter had married a thousand frogs, than a single slave and here there were two of them." Thus he continued to rave, and completely unmanned, hysterically tore his robes, and mangled and pulled at his top-knot until at last the prince pitying him and his top-knot, explained everything, adding that he would now take his bride to his starry home, and while they would never return to earth they could be seen as stars in the heavens.

In the meantime the bride had been prepared by the faithful Mrs. Pak for her aerial journey, and having bid farewell to her mother and sisters, came out from the woman's quarters. The prince led her into the open court-yard and as they stood hand in hand bright rays of light illumined them for a moment, then they were hid by a mist which rapidly whirling caught them up as in a cloud and lo!—they were gone.

The shades of night soon came and Ye and his guests saw high in the heavens new double stars, one bright and fiery, the other less brilliant but even more beautiful, shining with a soft reflected light and hovering lovingly around the other, and they knew that these were the star prince and his terrestrial bride.

And it is said that even at this late day Korean revellers reeling home late at night drunk, can see stars double in almost any part of the sky.

While none were born under a lucky star, Ye and Pak and his wife, found they were now under the luck of double stars. Ye's crops yielded a return of a hundred fold, his flocks and herds multiplied beyond precedent and his riches correspondingly increased. When it became known that he had such "high" connections, honors and offices, were showered upon him and when in old age he departed this life he was the high prime minister of the left.

Pak also got high rank with the much coveted right of wear-

ing jade buttons behind his ears and died full of years and happiness. Mrs. Pak survived him for a long time gazing into and exhibiting her mirror and dispensing out of her ample stores her charities and gossip with great satisfaction until at last her wagging tongue was stilled in death.

Just here my laconic and veracious narrator paused, and I ventured to ask him, as all the worthy people of the story had been happily disposed of, what had become of the worthless sons-in-law? He was not to be caught, and replied that feeling the disgrace of the slave stamps on their calves, they tried to remove them but the more they rubbed and scrubbed the brighter and more like burnished silver the stamps became and that after rubbing nearly into the bones bad sores came with bleed poisoning and both died with the leak jaw.

X.

A NEGLECTED METHOD OF MISSIONARY WORK.

IN reading reports of the multitudinous forms of missionary work carried on in England, the writer became impressed with the amount of possible good that grew from the distribution of leaflets. This form of work has been too much neglected in the United States and consequently American missionaries do not realize its importance.

So often one enters into a brief conversation with a Korean and dislikes to leave him without a word concerning his soul's salvation and yet has not time or opportunity for a talk of sufficient length to create much interest or do much good. But if one hands him a leaflet with a few words recommending it to his attention, not the recipient alone but often his whole household are instructed thereby. When a crowd gathers around one's bicycle or chair during a few moments' rest nothing will reach them so well as some leaflets handed around with a few words of introduction.

I do not believe in giving away books but a leaflet costing one or two yen per thousand can be given away with no fear of doing harm. Even they might be sold but it is so much better to give one thousand than to sell three hundred. And supposing half are not read each one of the remaining half is read and heard by one to ten persons.

Traveling to and from his field is often a barren portion of the missionary's work, but if every traveler he passes goes on his way reading a tract or with one folded away in his pocket and intent on asking some one to read it, the distributor feels that the day cannot be barren. Every house and especially every tavern passed affords a rich field for work. Sometimes a faithful Korean Christian follows the missionary and is sure to be asked why the foreigner gives every one a book and is given an excellent opportunity to say something to the point. A wait at the ferry and a trip across the river in a crowded boat become a welcome opportunity instead of a burden. One does not al-

ways think it best to preach without some introduction and a few tracts handed around give the introduction needed; the hearers do not feel imposed upon, which is an important factor in a good audience. The use of giving tracts to a man who can not read might be doubted but if you interest him he is the best man to give a tract to, for he gets someone else to read it to him and a crowd gathers around to hear and discuss, while the lettered man may read it himself and show it to no one else.

The market-places offer the best opportunities for such work; with the aid of several Korean brethren twelve hundred tracts have been given out in two or three hours on a large market-place. Again at a smaller market, with like aid eight hundred were distributed. The next day on offering a farmer-boy a leaflet, he said: "I received one of those yesterday and our whole household read it." A friend told me he met men going from the fair who stumbled along the road and nearly fell into the ditches from absorption in the tracts they held before their faces. So we know the tracts were read and with more interest than they would excite at home. At another time at a sorcerers' and gamblers' fair three hundred were given out, the sorceresses and gamblers receiving them with apparent interest.

On a day's spin of several hundred li to and from one's field, the bicyclist does not have much time or breath for preaching, but a tract stuffed into each pocket—from a supply arranged on a handy part of the bicycle—can be pulled out just as one passes a resident or a wayfarer and if thrown at his feet he will be sure to pick it up and give it a careful perusal if only to see what it says about that "demoniacal thing that goes faster than a mule." Thus three hundred have been placed in a morning's ride, and on looking back over a stretch of my road I have seen two or three separate wayfarers going on their way reading about their souls' salvation as they journeyed, or perhaps groups of five or six in a village gathered around those who were reading of the way of life.

The distributor should never be without a few leaflets in his pocket, for a visit to the telegraph office or to a shop gives an opportunity to hand one to the man in charge. Chances present themselves most unexpectedly and leave only sadness if the worker is unprepared. The distributor must be careful not to pass by those near at hand, the servants, the chair-coolies, the carpenters and laborers. And he must be especially careful not to make the leaflet an excuse for neglecting the testimony of his own heart experience.

A number of small sized leaflets have been in use but some of them too short or not enough to the point. The recipients

of one's tracts may never have another chance to bear the gospel and one likes to feel that they have instructions in their hands clear and full enough to enable them to lay hold on eternal life. A leaflet must be lengthy enough and yet not deal with Eden or Abraham or anything else that will lead the reader to throw it away because he cannot understand it. God, man's sin, Christ and his salvation, must form the body of the leaflet, and so all leaflets will be alike in their bodies but tact must be used in choosing an attractive head and introduction. Not all men care for their soul's salvation so a fleshly head is often the best to attract to a spiritual body. The leaflet that has been most used is no doubt the "Wol lan my abanan kun pon" sheet, ten thousand of which were distributed during the cholera summer and probably forty thousand since then. An abridged form of the "Syong kyong mun tap" makes a good leaflet, giving a very satisfactory summary of Christian doctrine. Another that is early in its career, meeting large sales is called "Ch'akhan na ma otran kun ponira."

Those hardest to reach are the women, and so we must depend on the ladies distributing to their needs—they take a good look at us draw their veils close and run away when we offer them a tract. The distributor does not necessarily require a knowledge of the language to do his work, so newcomers or those not immediately engaged in missionary work can in their daily walks sow seed that must bear fruit. The places on the hillsides where the women do their washing offer the ladies good opportunities to work in pleasant surroundings.

If the distributor looks to known results for encouragement he may find very little, but if he looks to the promises he will always find assurance: "It shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

F. S. MILLER.

EDITORIAL DEPARTMENT.

HE IS A FARMER.

THE typical Korean is a farmer. Back of the yang-ban, the scholar, the *yamun* runner, the "pauper and the "liar" who have been so prominently before the foreigner's eyes since the opening of the country stand the great mass of the people whose sole occupation is farming, and whose intellectual make-up has been shaped largely by the experiences attendant upon the tilling of the soil. Fully nine-tenths of the Korean nation are engaged in agriculture. There is no distinct manufacturing class as such, which stands out in contrast to the farmer, forming a separate caste. The cotton, silk, linen and grass-cloth used by the nation are produced by the wives of the farmers, who raise or gather the raw materials. The sandals, mats, willow and wooden ware are largely produced by the farmer in the leisure moments left him from his work in the fields. The carpenter, the blacksmith, the geomancer and the stone mason of the average hamlet is always one of the farmers who adds to his stock in hand skill along these lines. The schoolmaster is generally the son of a farmer of the better class. The fisherman generally has a small holding where he raises some of his own food, and most of his paraphernalia is made for him by farmers. The only classes who are distinctively not farmers are the officials, the *yamun* runners, and the merchants, and small bodies like the junk-men, miners, inn-keepers, and men who live by their wits, *i.e.*, gamblers and fortune-tellers. But these do not number more than one-tenth of the population and even they are most closely connected with the farmer; for the merchant who travels the rounds of the markets is often an ex-farmer and purveys almost altogether for farmers. The same thing may be said of the inn-keepers, inns being a very modern institution in the land. The Korean official goes into the provinces to govern farmers and the leading questions of internal state craft from time immemorial have been those of an agricultural folk. It will thus be seen that Korea has distinctively an agricultural people. The government exists on the revenue raised

from agriculture and the people live on the returns from the soil. Any estimate of the Korean people which approaches them from any other than this standpoint is necessarily imperfect and marred by blemishes.

The first characteristic of the Korean farmer to impress a foreigner is his diligence. With no labor saving appliances to assist him he depends solely on his own strength and that of his patient partner, the bull. The present time (middle of June) is the season for transplanting rice. For this purpose he leaves his house by break of day and will work hard until twilight drives him hence, spending the entire day barefooted and barelegged in water up to his knees in the back-aching process of placing the little tufts of grain into the muddy swamps. During the day he will be joined in this work by wife and daughters-in-law who are as clever at transplanting grains and weeding the swamps as the men themselves. The chief crops on which they spend their time are rice, barley, wheat, beans and the common vegetables, and in the cultivating and harvesting of these crops most of the year is occupied. During the winter months he becomes a manufacturer and produces mats, sandals, screens, thatch, or gathers wood and brush on the hill-side which he sends, after reserving sufficient for his own use, in great loads to the nearest town. Two months of the year are known as the "idling time"—the first and the seventh moons. It is during these months he takes things easy and may then be found in his home ready to listen to any passer-by who drops in.

Another characteristic of the farmer is his simplicity. We have given some attention to the question of illiteracy but must confess our inability to formulate at this time an accurate statement in the matter. We are of the opinion, however, that excluding the women about sixty per cent of the farming class are unable to read either Chinese or the vernacular. If the women are included in the survey then possibly eighty-five per cent are illiterate. This, however, varies with the locality. The percentage of illiteracy is probably lowest in Kyōng-ki and Chung-chōng and highest in the northern provinces where the struggle to hold the wolf outside the door has left little time for study. Christianity, however, which is spreading rapidly, is dealing most successfully with the question of illiteracy and many, especially among the women, have learned to read after becoming Christians. This ignorance of the farmer has shut up to him the sources from which he might derive a knowledge of the world. Another thing which has added to his simplicity has been his dislike to going far from home. A vast amount of travel is done in Korea but it is done by other classes than the farmer. The best travelled

class in Korea are the literatti. Their studies give them an interest in things of the world, and this was stimulated in ante-bellum days by the civil service examination which compelled the attendance of candidates at the prefectural cities, the provincial capitals and the metropolis. But the farmer himself is averse to going far from home. One of the best farming regions in the empire is the island of Kang-wha with a population of 50,000. Access to both Chemulpo and Seoul is very easy and yet inquiry revealed the fact that surprisingly few of the farming people had visited either places. The Koreans tell a fable of how a fish from the sea fell into a well where lived a frog. Said the frog to the fish, "Where did you come from?" "From the great ocean," was the answer. "How big is it," asked the frog—"is it as big as this well?" and he hopped across it! This fable was invented to describe the simplicity of the Korean farmer. Korea is the great land, "a thousand miles long." The Korean people the salt of the earth "three thousand years old," and custom, custom, custom, the end of the law to him.

The Korean farmer is ~~patient~~. He endures conditions which would drive other peoples to desperation. But he holds on waiting for the better day. The present is a time of much distress throughout the land. We have several farmers among our acquaintance who are living on one square meal once in two days, satisfying hunger the rest of the time with stewed greens which are picked wild on the mountain side. Yet they are doing this patiently waiting for the rice returns of the coming autumn which promise a good crop. They carry this patience into their relations with the classes which have ruled them, and anyone familiar with their history must confess that they are among the easiest peoples on earth to govern. Where an official is zealous for their welfare they idolize him; where he is oppressive and cruel they endure his misrule to the breaking point. They patiently put up with illegal taxes which in any other land would mean riots and rebellion. In a prefecture near Chemulpo it was the custom to add ten per cent to the gross amount of the tax levy for the benefit of the *yumun* runners. This was abolished four years ago but this year has been again put and the people ordered to pay not only the extra ten per cent but the part remitted for three years past, and in all forty per cent extra is being collected from people already on the verge of famine. And yet the people are paying, murmuring little, but still they pay. They apply pet names to the governor and the runners when they go by, such as "there go the pirates," and kindred remarks. Sometimes the breaking point is reached and the farmer's patience is exhausted and then comes riots. With a clout around his head and a big club in his

hand he calls about 5,000 strong on the governor and his underlings and his wrath makes him a lion. These demonstrations grow rarely into a rebellion, for rebellion of the common folk are almost unknown to Korean history but sometimes they come, as was the case in 1893-94, the Tong Hak uprising being a widespread movement among farmers. Since then events have taught him that he not only has rights but that he has the power to protect them and it is doubtful if his patience will endure to the point it reached in the past.

The Korean farmer is superstitious. He stands in terror of the demons whose dirty and grotesque fetiches decorate his humble abode. Confucianism and Buddhism are alike in his hands only the grossest of superstitions and where any ill befalls him he will be found offering rice to a piece of paper, or whole boiled dog and vermicelli to a heap of straw. In every community the *mudang* (sorceress) lives and thrives, getting a generous share of every harvest in return for her dances and songs and proper superintendency of the feast which offered to the demons always finds its way into the capacious stomach of the farmer and his friends. This superstitious business, whether it is sacrifice to the dead, or offering to the demon, is not without its attractive features to a calculating farmer, for while the feast is costly yet it is not the dead who eat, after all. He himself enjoys the mental gymnastics which dubs as an offering to his dead ancestors, or a propitiation to offended demons, that which is intended to tickle his own palate. It is quite probable that if his dead ancestors would come and eat what is spread before them, or the demons carry off the savory viands of sacrifice, he would immediately change or modify his religion. When one realizes that the national bill for these offerings amounts to fully \$12,000,000 a year, or three times the national revenue, it will be readily seen that the farmer could not endure it long were it not for the compensatory feature above mentioned. The hold which Christianity obtains on the converts is a great mystery to him, explicable only on the ground of medicine. Tho it would seem that the story of "magic medicine" ought to have disappeared by this time in Korea, yet only a few days ago one of our Christians was asked by a friend what kind of medicine had been given to make him a Christian and when he indignantly denied it, he was told it was no use to say that, they knew that there was a certain ceremony in the church in which a medicine which looked and tasted like blood was given to the convert to make him a Christian. This was the farmer's idea of Holy Communion. We might mention several other characteristics plainly found in his character. His hospitality; his liberality, which is remarkable when contrasted with his

poverty; his reverence for learning and for rank; his stupidity in the presence of an innovation; the childish jealousy which often ruptures his friendships; and his love of flowers and natural scenery.

His chief diversion is going to market. Six hundred years ago one of the kings of the last dynasty to facilitate trade instituted market places where the people might meet periodically and barter and sell. This has grown until in every prefecture throughout the land there is one and often more places where every five days the people assemble to exchange goods and opinions. Here the farmer can meet his friends from a distance and the huckster who comes from the outside world with the news or the latest tid-bit of scandal. If he needs matches, a cheap umbrella, thread or cloth, he can get it here, in fact he can buy anything from a pipe stem to a bull if he has the money. He tries not to miss market day but assembles in force, succumbs to its seductions, sometimes gets drunk, and may even have a free fight and return home a physical and moral wreck. This is his diversion and is as much to him as a June circus to a farmer at home.

Another diversion of the farmer is that of a grave fight. The ancestral graves are scattered all over the adjoining mountains. It is important that these graves should be preserved unmolested for they mean much to him—numerous posterity, freedom from trouble, and also good fortune. We once told a Korean farmer of the famous Brainerd family of the United States which in 200 years grew to number 30,000 members, and the first question he asked was, "What kind of a grave yard did they have?" So the Korean farmer has an idea that the very existence of his family depends on his ancestral grave sites and he is in hot water constantly in order to protect them. For the dead are buried daily in Korea as elsewhere, and mountain room has become exhausted so that nothing is left but to trespass on the limits of graves already occupied. These limits extend above and below and all around the grave to a preposterous extent and are the fruit of more than fifty per cent of the cases brought before the magistrates. These fights involve whole clans and are always very bitter and form one of the chief elements in the life of the average farmer. For not only relatives, but friends as well, join in, and sometimes they take the law into their own hands, dig up the intruding corpse and throw it outside the limits.

Another fruitful source of trouble to the Korean farmer is the protection of the water supply to his rice swamps. The man just above him will often dam up the water and prevent it flowing to the fields below, or the man below will drain it all off into the

fields on the lower level. In either cases there is always a row and often a fight.

Another incident of farm life is the forcible abduction of widows, and we are informed that in the north sometimes even maidens are forcibly carried off and compelled to become brides. These occurrences, of course are not frequent, but when they do occur they form the topic of conversation for months afterward.

The Korean farmer is generally a small holder of land. The farmers consist of four classes. (1) The farm hands who have no holdings of their own but work by the day, by contract, or are held as serfs by their more fortunate proprietors: (2) The farmers who own no lands themselves but work the lands of others on shares. They correspond to the tenant class of western lands but pay no stipulated rent. The arrangement is on a purely co-operative basis, the landlord furnishing the land and seed, while the tenant furnishes himself with a house, implements and supplies the labor. The returns are divided equally and the taxes paid according to agreement specially entered upon. These two classes—the farm hands and farm tenants form the great mass of the farming population: (3) The small owners. These possess a few “cheeks” of rice swamp and some fields. The total value of the holdings of a man of this class, including the animals and implements, will amount from \$500 for the poorer classes to \$5,000 for the richest. The members of this class will number probably three per cent of the farming population: (4) The last class are the landed proprietors—the aristocracy of the land. The richest member of this class, whose holdings probably amount to \$4,000,000, with an annual income to the owner of fully \$250,000. The members of this class are insignificant in numbers but they rule the land.

To return to our original proposition, the Koreans are an agricultural people and the typical Korean is an Asiatic farmer.

Confession of a Tong Hak Chief.—The Tong Hak uprising in 1884 led to the war between China and Japan. Ever since the Tong Hak stood for vigorous and successful opposition to the government as well as for violence and lawlessness of all kinds. The police have at last captured (May 28th) one of the original leaders, Choi Sihyeng. He was arrested in his hiding place in Won-ju, brought to Seoul, and on the 30th handed over to the Supreme Court with the following report which we quote from *The Independent*:

“Some years ago, the riotous *Tong Haks* kept the two provinces of Choong-chung and Chul-la in disturbance by their robbery and violence.

When the insurgents were suppressed, one of their great chiefs, Choi Sihyeng, eluded the 'net of law' and escaped the penalty of death. This excited the indignation of the whole country. But fortunately, he and several of his followers were arrested in the district of Won-ju. According to their confessions, Choi Sihyeng was converted to the strange doctrine (literally *sinister doctrine*) in 1865. It is known all over the country that he raised the standard of revolt in the year of 1893, pretending to serve a righteous cause. Barely escaping with his life, instead of forsaking his errors, he continued to deceive the foolish with his baneful charms. Considering the evil he has done, he does not deserve a moment of indulgence. Of his companions, Whang and Song followed Choi Sihyeng everywhere, being fascinated by the seductive doctrine. Pak yuntai as a *Tong Hak*, came to Seoul to supply food to Choi Sihyeng during his imprisonment. As these perverse fellows ought to be severely punished, we transfer them to the Supreme Court."

A confession was extorted from the prisoner for a translation of which we are under obligations to our morning contemporary. It is as follows:

"Having long led a wandering life, I have no settled home. When young, I had a disease, but was too poor to receive medical attentions. Thirty-three years years ago (1865), I met Pak Chunsoh, a merchant in Kang-won-do, who taught me the incantations of thirteen characters, viz; Si-chun-ju-cho-wha-jung-yung-sie-pul-mang-man-sa-chi. Another formula, chi-kui-kum-chi-wen-ui-tai-kang, was given me for conjuring up spirits. Five or six days after reciting these formulas, my body trembled involuntarily, and I began to feel better tho I was not entirely cured of my complaint. The 'doctrine' having made me whole, I propagated it gradually to many people. Those who believed in my tenets recognized me as their teacher, calling me by the name of Puphun or *Law Porch*.

"In 1863 Choi Cheiou, the founder of the doctrine was executed, being mistaken for a Catholic. His followers, desiring to avenge his death, came to Seoul in the spring of 1892. Several (?) thousands of them gathered in the city and memorialized the Throne. But failing to get answer to their petition, one of them moved that, disguising themselves as soldiers, they should first attack the residence of Mr. Min Yungjun. But the suggestion fell to the ground and the assembled multitude dispersed, all returning to their respective homes. All this time I remained in Chun-ju owing to sickness. Later on hearing that the government was going to send troops to arrest us, some of the followers, not more than ten or so, counselled that we should set up an anti-Japan flag, and making the fair ground of Po-un our rendezvous, we should start an insurrection along the Han river near Seoul. The counsel met with opposition and while we were discussing various lines of action, Mr. Wo Yungjung, in the capacity of a pacifier, came and persuaded us to disband. At his second address, we dispersed. The revolt in the magistracy of Kobu began as a popular insurrection without being at first connected with *Tong Haks*. But, Chun Bongjoon, a leader of the sect, availing himself of the movement made the rising both political and religious. His invasion of Choong-chung-do caused the *Tong Haks* of that province to respond heartily to his call. I cannot from these facts, deny the charge that I have been a *Tong Hak* chief."

In an article on "The Tong Hak" in *THE REPOSITORY* for February, 1895, the Rev. W. M. Junkin says Choi Cheiou, the founder of the order was beheaded in 1865. This chief tell us it

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Ch:

LITERARY DEPARTMENT.

A Korean Tonic Dictionary.—A dictionary named **奎章全韻**, "the character of the Chinese language arranged according to the tones," is so-called because the constellation kwei is supplied to rule over literature.

This constellation consists of Mirac and several other stars in Andromeda. It is the constellation opposite to kio (Spica) and is the leader of the seven western *nakshatras* of which the Pleiades are the centre and Taurus and Orion form the fifth and sixth and seventh.

The preface shows how dependent Korea has been for literary training on her great neighbor. Rhymes are traced to the Chinese classics. In the Han dynasty scholars all used rhyme. Reference is made to the **大玄經** and **易林**, two works of the Han dynasty composed in rhyme. The **tai hei uen king** is a philosophical treatise of Yangtse based on astronomy. In the time of Shenyao, the four tones became known and the old words that in ancient times rhymed together ceased to do so. Time passed on and Wu-yü in the Sung dynasty wrote his work, the **韻補** yün pu, or "Supplemental" Treatise on rhymes. This was made use of by Chu hi to explain the rhymes of the odes and of Li san, the volume containing the poems of Chu yuen. The Tang dynasty, by their writings, give us the opportunity to test the rhymes of the age in which they lived.

The dictionary contains eighty-six double pages. It registers the pronunciation and meaning of 13,345 characters. In the new edition 2,102 characters have been added. They are arranged in 106 classes.

The vowels taught in this work include sonants. Thus **同** is **tung**. Many words have two pronunciations. Thus **竺** is tu and tok, **覺** is kian and kak, **劫** hia and ham, **險** danger is hiam and ham, **蠶** dzam, silkworm, is only to be read dzam. **市** circle, surround, is tsa or tsap. May I note here in regard to this word that it is the semitic sabab to surround. **万** is muan or man; **欣** is hir and hox, rejoice. When two sounds are given in this dictionary the second is the older. For example **千** is read chyan, chin. In this word tsin is certainly the old sound. But

under **錢** dzien nothing is said except that it is **貨泉** hwa for kap exchange (our word chap) and drien fountain, spring, * here and for drien

* **井** well tsing, old form tsim. Korean saim, spring; Japanese urumi idemni a spring. The word saim shows that Korean pronunciation like the North China dialect favours surd initials. The Japanese ideumi a spring, shews that Japanese pronunciation like the Shanghai and Soochow dialect keeps the old sonants. Chinese immigration into Korea has been more from the northern than from the central provinces.

money. The common word ton for money, cash, was introduced from Soochow in the Han dynasty when Korea was a Chinese province. In Soochow at present dien is cash and this is the word. It is our word then. The cash is named from thinness. Doubtless at Soochow 2000 years ago when Korea was conquered cash were called don and the Koreans made theirs into ton thro a fondness for the surd in preference to the sonant which they share with the whole of North China.

The character 王 is read ngim. It should be nim. This is the German nimm and takes the same verb. The colloquial is chim, a wad. Another form is 擔 tam, carry. The same root with guttural initial is 堪 kam, to bear, generally of bearing mentally or in other senses such as make an estimate.

I only give one more example 賞 give is read siang while 上 ascend, is read ziang. Both are given in the rising tone. In this the Chinese tonic dictionaries are followed. At present Chinese, if we take Mandarin as a standard, has changed zh to sh and z to s; also 上 has passed into the descending tone. This Korean dictionary recognizes the old state of things. Of Mandarin pronunciation in China, it takes no notice. In the same way this vocabulary has nothing to say on Korean native sounds and words.

J. EDKINS.

NOTES AND COMMENTS.

The rains at the beginning of the month were heartily welcomed by the farmers.

The Board of Official Translators of the Bible began daily sessions on the 6th inst, on the Gospel of Mark.

An absent quantity—the kind of man in official life for whom Diogenes is reported to have searched. This if letters from the people to the vernacular papers may be relied upon.

The clear sweet tones of the beautiful bell in the new Roman Catholic cathedral are among the pleasant sounds heard in Seoul now. The Korean bell at Chong-no while not less sweet in tone has the great disadvantage of inferior location.

The Foreign Office proposes to provide government interpreters who shall be used in audiences; and that no Korean holding office shall be allowed to work in foreign legations and no one engaged as interpreter in a foreign legation shall be allowed to act as interpreter in the Imperial Palace. What this new Solonic enactment means is beyond our ken.

At the regular meeting of the Permanent Executive Bible Committee on the 6th inst, the question of reducing the price of the Scriptures received much attention. A large number of letters from missionaries all over Korea

was read and the sentiment was nearly equally divided. The Committee voted to leave the price as it is now. At the same meeting the Rev. C. F. Reid D., D. was elected chairman in place of Rev. D. A. Bunker who resigned. The Rev. F. S. Miller was elected treasurer. The committee is bending all its energies to publish before the end of the year the whole of the New Testament. The prospects are fair that a popular Christmas present will be a New Testament in the vernacular.

This is an age of fast travelling. Mrs. Underwood left Vancouver, B. C., on May 11th and arrived in Seoul the 31st thus making the distance in twenty days. Dr. Baldock covered the distance between the foreign concession in Chemulpo and the U. S. Legation in Seoul in the short space of two hours. Our excellent Mr. Yun of *The Independent* tells us that recently on a rainy day travelling in the good old way of the Korean,—the sedan chair—he made ten miles in six hours. Little wonder young Korea takes kindly to the bicycle.

Mr. F. H. Mörsel, a frequent contributor to the pages of *THE REPOSITORY*, made a well earned and long delayed trip to his native land, Germany, the past winter. He returned the beginning of this month after an absence of about nine months. Captain Mörsel is one of the oldest foreign residents in Korea. We are pleased to learn that during his visit to Europe he received for meritorious services in piloting Russian ships in and out the harbor of Chemulpo a gold medal with the ribbon of St. Stanilan from the Czar of Russia. The honor is well bestowed and we congratulate the recipient.

The largest and and most conspicuous building in Seoul is the Roman Catholic cathedral on Chong-hyen or Bell Hill. Its proximity to the Yung-hui temple, the place where the portraits of the war kings of this dynasty are preserved, kept Koreans from building on the place and the lot was therefore vacant. The Catholic Mission, after some difficulty of which we have recollection, secured the ground and commenced to build on it. In 1892 the corner-stone of the cathedral was laid. The cathedral is 202 feet long and from sixty to ninety feet wide, while the vaulting in the transept measures fifty-seven feet. The cost is \$60,000. This beautiful cathedral was consecrated on Sunday, May 29th, with elaborate and imposing ceremonies by the Right Reverend Bishop Mutel assisted by French and Korean priests.

One of the chief dialectic differences in Korea is found in the Pyeng'an province. It consists in giving the initial *ch* the sound of *t*. Thus *chyo ta* "good" is pronounced in that section *ti-o-ta*. Many curious "freaks" in pronunciation are the result and this habit of clipping the sound always betrays the northern man and excites a smile among his southern compatriots. A parallel to this existing in the Foochow and Amoy dialects of China has given to the English language one of its most useful words—tea. As is well known *cha* is the universal word throughout the Far East for the fragrant drink and was adopted by the Portugese at Macao at first as the commercial name for the commodity. It is said however that the English traders heard it at Amoy as *t'ia* or *t'a* and this was adopted and has been corrupted into the modern *tea*.

The Japan Times is authority for the statement that "Mr. Nobuyuki Masuda of Osaka, acting under contract with the Korean authorities has made arrangements to mint Korean coins. The process of moulding and striking the coins is to be carried out at the Osaka Copper Manufactory (Osaka Scide Kaisha), the metal to be obtained from the moulded Japanese silver yen. The work of the factory has been limited to copper and nickel

pieces, and this being the first occasion on which silver coins are to be struck the installation of machinery has been necessitated. The 5 *ryo* (Yang) pieces, equal in value to the Japanese yen are to be composed of 9 parts silver and 1 copper, while the 1 *ryo* pieces which are equal to the Japanese 20 sen pieces will be made up of 8 parts silver and 2 copper. The value of the coins struck per month will, it is said, be about 200,000 or 300,000 yen."

THE TORPEDO BOAT MCKEE. Two of the new torpedo boats of the U. S. navy have been named respectively the Talbot and the McKee after two naval heroes. Lieut. McKee fell fighting in Korea while Lieut Talbot his cousin, met his death by drowning in the Hawaiian Islands after traversing 1,500 miles of ocean in an open boat to bring news of and secure relief for the survivors of the wrecked Narragansett. The following appreciative note of Lieut. McKee is going the rounds of the American papers: The death of Lieut. Hugh McKee while not as tragic in some respects as that of his cousin, was as desperate and as courageous as that of his father, who fell at the head of his regiment in Mexico, at the battle of Buena Vista. Lieut. McKee was killed in July, 1871, while leading a vicious assault on the citadel, now known as "Fort McKee," on Kang wha Island, Korea. He was then the same age as Talbot—26—of fine physique, heroic features and splendid courage. He had been carefully educated and had visited the European courts in company with Admiral Farragut. The citadel was located upon an eminence, and the fighting between the inmates and the marines had been incessant for some hours. There was no artillery within it, but the enemy fought with reckless courage, mounting the walls and discharging their weapons rapidly, while the marines from their resting places picked the Koreans off with great precision. Finally the order was given to storm the fort, and the assault began with McKee in the lead. The occupants of the fort fired upon the approaching men as fast as they could without checking their rapid advance, and, as the Americans rushed up the hill, the Koreans mounted the parapet and cast stones upon the men below. McKee was the first to mount the top of the enclosure, and no sooner did he reach the summit than he was surrounded by a howling, savage band of Koreans. They expected no quarter from the invaders and gave none. McKee, altho quickly followed by many of his men, was for a moment engaged, single-handed, with a dozen warriors, and then succumbed in the face of overwhelming odds, pierced by both spear and bullet. McKee's death but redoubled the fury of the Americans' assault, and many a Korean paid the penalty with his life. McKee's body was returned to Kentucky and buried in the cemetery of Lexington.

DEATHS.

In Chemu'po, on the 23d inst at H. B. M.'s Consulate H. Pencraft Joly.

BIRTHS.

In Chemulpo, on June 18th. the wife of Herr Carl Wolter, of a daughter.

In Fusan, May 22ed the wife of Rev. J. Adamson, of a daughter.

MARRIAGES.

In Seoul, June 9th, by the Rev. W. D. Reynolds, Rev. W. B. Harrison of Chur-ju to Miss Linnie F. Davis of Kinsan, all of the Southern Presbyterian mission.

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H. G. APPENZELLER, } EDITORS.
GEO. HEBER JONES, }

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THE KOREAN REPOSITORY.

JULY, 1898.

THE TAIWON KUN.

ON the twenty-second day of February, 1898, there passed from this life one of the most remarkable Koreans of the century.

Yi Ha-eung, Prince of Heung Söng, was probably best known by his title of Taiwon Kun, which may be translated Prince Parent. Never a monarch himself he belonged to that rare class of men who thro the process of adoption have given a son to a throne, and have lived to enjoy some of the honor and much of the trouble of a crown without being its actual owner.

Born in Seoul on the twenty-second day of January, 1811, his life paralleled and was a contrast to that of England's Grand Old Man, Gladstone, and at the time of his death he had reached the ripe age of eighty-eight years and one month. He saw four monarchs occupy the Korean throne and pass away, and lived to watch his own son's reign for thirty years. Our great regret is that he has left no book of memoirs for they would consist of truth stranger than fiction. About eighteen months before his death we met him one day and had a short conversation with him. He showed few signs of his advanced age. He was erect and vigorous, few wrinkles on his face, hair tinged with grey and eyes wonderfully bright and clear. About five feet six inches in height he impressed the beholder as a man of more than ordinary power and looked a leader of men. We were impressed as we called to mind that he was the grandson of a great and unfortunate Crown Prince, the great-grandson of a famous king, the nephew of another king and the father of still another king. He was the embodiment of all the traditions of Korean royalty. By his strength of character, his ambition and his ability he became the leader of the small remnant of the imperial clan left and really preserved it from extinction.

We have already indicated his high descent. His line is traced from His Majesty, Yōng-jong, who occupied the Korean throne from 1724 to 1776, a period of fifty-two years, being the longest reign of the present dynasty. The old prince came from long lived ancestry. On the death of his first son, King Yōng-jong nominated his second son Prince Chang-hōn as Heir Apparent. A feud broke out between the royal father and son and the latter was put to death as insane by the King's orders.* But the old king was without other male issue so the descent had to be taken from the executed Crown Prince from whom three lines of monarchs are descended. The first line is from the second son of Prince Chang-hōn, who succeeded King Yōng-jong, and from whom are descended Kings Syun-jo, Ik-jong and Hōn-jong. The latter dying without issue recourse was had to the line of Prince Chang-hōn again whose great grandson was adopted by the consort of King Syun-jo as the latter's son, and who ascended the throne as the brother of Ik-jong and reigned as Chōl-jong (1849-1863). But Chōl-jong also died without issue and again the succession fell to the line of Prince Chang-hōn, the descent being as follows:

Crown Prince Chang-hōn
|
Prince Nam Myon
|
The Taiwon Kun
|
His Imperial Majesty.

Tho the Taiwon Kun's father Prince Nam Myon was the brother of a reigning king, it does not appear to have helped the family very much and in those early years the prince was apparently without either wealth or influence. He early married Lady Min, a daughter of Min Chi-ku, and a second cousin of the late empress. They spent over sixty years of happy married life together and the death of the prince occurred only one month and three days after that of the princess. They resided in the Unhyon Palace in the northern part of the city and here their family which consisted of three sons and two daughters grew up. The sons were Hon. Yi Chai-myon, ex-Minister of the Imperial Household; His Imperial Majesty; and Yi Chai-sou who died. The eldest daughter married Hon. Cho Pyong-ho, who was at one time Minister of War. She died some years ago. The younger daughter married Cho Chung-ku, also a high official of the government.

For the history of this see REPOSITORY, Vol. IV, p. 127.

Among the grand children in addition to the children of His Majesty, may be mentioned Yi Chung-yong at present studying in England; Mr. Cho Han kuk, and the wife of Mr. Kim Heung-kiu, Lady Cho.

While the relatives of the Taiwon Kun, both by law and by birth, were engaging more or less in the political game of the times, he either would not or could not appear on the scene. Of the details of his life up to 1864 little is known and if it were known it is probable there would be little to record. From 1834 to 1864 the royal clan was shorn of much of its power, all offices were in the hands of the Kim clan whose head, Kim Pyong-gi, was virtual ruler of the land for the years ending that epoch. The Kims were really the head of a great party of Yangbans in whose interest the government was run. The old ideal of a Yangban which represented him as a man returning from a term of office as a Prefect poorer than when he went away from the capital, had disappeared, and in his place the boodler enriched with the spoils of the people was the common type. It seems certain that in this period many of the abuses of Yangbanism took acute and permanent form which culminated in the Tong hak outbreak so many years afterward. The common people were reduced to the condition of serfs. The Yangban was permitted to levy on the coolie's rice and money, and that which in civilized lands was theft and robbery in Korea was perfectly proper and legitimate when done by a Yangban. At the head of the aristocratic party were the Kim clan who held their influence thro the Queen and in whose hands the King was simply a Marshall of State pageants and a Registrar of state documents. When King Hon-jong died, it was the Kims who hastily sent to Kangwha and brought Prince Tokwan from there and placed him on the Throne by a decree of Dowager Queen Kim. One of the ladies of their house became his consort and so completely was he under their control that at their instigation he refused the literary degree of *chin sa* to his old tutor on Kangwha. Under such circumstances it is doubtful if any opportunity present itself to the Taiwon Kun to enter the political arena. The death of Chol-jong, however, changed all this. That monarch had but one child, a daughter who was married to Mr. Pak Yong-hyo. Dying thus without male issue, and without having legally settled the succession, things were thrown into great confusion and it was at this moment that Prince Heung-Song determined to take part in the scene.

The Taiwon Kun now came forward as the advocate of the claims of his children and as a result his second son, Prince Ik-Song, was adopted as her own son by the senior Dowager.

Queen Cho and placed on the Throne by her decree. This adoption abolished the legal relations of His Imperial Majesty and his father, the former becoming the son of King Ik-jong, who had died more than thirty years previously and reigning as a successor to him. But while the relation theoretically, of father and son came to an end, the power and influence of the old prince was limited only by his own ambition and ability. This has given rise to the myth industriously circulated that he was appointed Regent during his son's minority. No such appointment was necessary nor was it made. The legal authority was in the hands of Queen Cho whose powers as the senior Dowager were ample in the premises, and the position of Prince Heung Sōng as Taiwon Kun, or Prince-Parent, was sufficient to give him a controlling influence in national affairs, as long as he maintained harmony with Queen Cho and the Ministers of her creation.

It is certain, however, that the prince for the first ten years of his son's reign (until 1873) was the director of national affairs. He found much to oppose him at the outset and his life politically was a constant battle. The Kims were shorn of their power and with them fell the great northern and southern factions of Yangban, the prince identifying himself with the "Southerners" and the "Little Northerner." He soon took hold with no gentle hand of the Yangbans of his date and made them feel the fullweight of his powers. The first two acts after he came into power were significant of his future policy. The first act was to pardon Yi Sei-bo, Prince Kyōng-pyong, who was King Chuljong's nearest relative. This prince had incurred the enmity of the Yangban faction and had been driven into exile, and just before the King's death, in spite of his exalted station they had secured a royal decree for his death. The King died before the sentence was carried out and a pardon promptly reached him. By this act the Taiwon Kun served notice on the Yangbans that the days when they could turn down even the royal clan were ended. This act was but the preliminary of a strife with Yangbanism in which the prince succeeded in inflicting some humiliating blows upon his opponents and at the same time doing good to the nation at large.

The aristocracy proved their claim to consideration by the honorary tablets to illustrious ancestors which vindicate their pedigrees. These tablets were of two classes. The first class was composed of tablets erected to deceased Masters by disciples and followers. The second class composed of official tablets enshrined as the reward of meritorious services by the government in one of the Temples of Fane in the provinces. Now in the pro-

cess of time these tablets had greatly increased in number while the name of their descendants was legion. But worse still many abuses had crept in. Frauds had been perpetrated and even unworthy and dishonorable names were found enshrined on these altars, while their multitudinous off-spring annoyed the people with their pretensions and were guilty of all sorts of evil and pernicious practices. In 1868 the Taiwon Kun abolished the private tablets and in 1872 just before he retired from the political arena, he demolished all the Temples of Fame except forty-eight and suppressed their tablets. In this year he struck another blow in favor of the common people by abolishing the old military tax. By this tax, which was levied on all found on the military rolls of the nation and their descendants, the social status of the "low" man was fixed. He became subject to all sorts of disabilities and was reduced to virtual serfhood. It was a proud boast of the Yangban that he was exempt from the disabilities of this tax, but the Taiwon Kun abolished the tax and the disabilities with it and in its place established the present Ho-po or house tax which fell on Yangban and coolie alike. Only a Korean can fully appreciate the indignation of the disgusted aristocrat when he found himself in the same category with his chair coolies as regards the cost of government. He had to pay for some of the protection afforded him.

The Taiwon Kun was doing in those days what is popularly known as "playing to the galleries." He gave the common people permission to wear black shoes, thus abolishing another distinction between the aristocrat and the masses, and ordered all alike to reduce the size of their sleeves. He made an onslaught on the hat and cut down the size of the brim. In the earlier days of this century these hats were so big it is said only four persons could sit in an eight foot square room with them on. This would give sixteen square feet necessary to accommodate each hat. They were smaller in the prince's day but he cut them down to something nearer the present size. The dress reforms of 1894 were a continuation of this work and by his whole course towards the Yangbans he was to a certain extent a blundering anticipator of the reformers of that year and to him they turned for his influence and it was given them.

The second significant inaugural measure was the persecution of the Tonghaks. It is said that "Choi Pok-sul of Kyengju and his followers organized societies and claimed to worship Tyōn-chu (God). By the influence of their God they could dance the Sword Dance and ascend into the air. They took the

name of Tonghak, deluded the common folk and deceived the world." They were "investigated" and suppressed. This was preliminary to that anti-foreign, anti-Christian policy of which we shall speak more at length later.

The Taiwon Kun was a great builder. In 1865 he began the restoration of the Kyeng-bok Kung on the ancient site of dynastic palace, and for three years it was the great work of the realm. He very soon emptied the government treasury and then he made an appeal to the public in general for voluntary contributions. His agents went everywhere and always secured a contribution. Those among the rich Yangbans who would not contribute were induced to make loans to the enterprise. Honors and offices were sold and a great harvest of coin reaped. No estimate has been made of the amount contributed by the people but it must have reached several millions of dollars. This palace occupies a beautiful park stretching around Puksan and up on the flanks of Puk han, while its buildings are labyrinthine in extent. Tragedy has driven its occupants elsewhere and to-day it lies deserted. The many buildings about it were also built and the streets improved somewhat. Repairs were undertaken on the public buildings in the provinces, and the walls of Söul and some of the provincial cities were patched. This era of building inaugurated by the prince has proved a marked feature of the reign even to the present day.

The whole history of the Taiwon Kun has been blighted by the massacre of the Roman Catholic Christians. His memory cannot be exonerated from the guilt of that terrible crime. A man of blood he was, and the story of the wholesale murder of innocent men, women and children is a tale of the blackest heathenism. It is said he afterwards regretted it. We hope he did for the story still rings with the cries of slaughtered babes and the anguished lament of brutally murdered maidens. It was the greatest blunder of his life and no adequate explanation has been offered of the reasons for engaging in it. The reader is referred for a full account to Dallet's History. This persecution involved the murder of several foreigners and put the prince in a confirmed antagonism to all things foreign. He even went so far as to erect in the city of Söul tablets of stone inscribed with these anti-foreign sentiments. One of these tablets stood in front of the Confucian Temple College and the other before the great bell at Chong-no. The following was the inscription and translation:

洋
夷
侵
犯
非
戰
我則丙
我和寅
萬主作
年和辛
子賣未
孫國立

"The barbarians from beyond the seas have violated our borders and invaded our land. If we do not fight we must make treaties with them. Those who favor making a treaty sell their country.

Let this be a warning to ten thousand generations. Decree dated year Pyōng-in (1866). Tablet erected year Sin-mi (1871)."

These tablets did not remain many years and were finally removed, being buried, it is said at the places where they stood. How ridiculous this tablet reads in the light of the course of events, and yet it once dominated the policy of the land! Korean progress will be measured from that tablet and even the development at this early day when compared with the sentiments of the tablet are a marvel.

But the foreigner while the object of aversion was felt to be a menace and the prince set himself diligently to prepare the defenses of the land against their onslaught. The inscription on the tablet above given shows clearly the utter absence of any idea whatever concerning the real meaning of the foreigner's purpose in seeking treaty relations, but the preparations made for his repulse show a pitiful degree of ignorance concerning his prowess. A few battalions of jiggy coolies, farm hands, actors, mountebanks and gamblers were rendezvoused in the garrison towns and especially at Kangwha, and at these places a vast store of arms was laid up including jingals, cannon, machines, swords, spears, bows and arrows, helmets and armour. Quite a number of cannon were cast of bell and other metal some of them weighing as high as 600 pounds. Many of these were scattered along the Han and may be met with to-day all the way from Chemulpo to Seoul. A bullet proof coat was also invented composed of seventy-two thickness of cotton cloth and clad in these the Koreans believed themselves able to repel the combined assault of all Europe. But tho unable to make them invincible to the foe, the prince never trifled with his soldier's stomachs and in this he was a vast improvement on his predecessors, and on some even of his successors as they found out to their cost. He made full provision for the

commissariat, levying grain on the entire realm and his soldiers never suffered for lack of food. But this was all in vain. Both before the French and the Americans the Koreans were crushed as tho they were eggshells. Seventy-two thickness of cotton cloth, instead of checking the enemies' bullets, were found simply to impede flight, so the armour was voted a failure.

The prince's lease of power come to an end in 1873. His Majesty had reached an age when he was capable of directing affairs himself and his brilliant consort, Queen Min, was anxious that he should do so. The retirement of the Taiwon Kun was determined upon. In accordance with the memorial of Yi Sei-u the title of *Tai-to*, literally Great Elder, and corresponding to the popular title of Grand Old Man by which Gladstone was known, was conferred upon him. Two measures of his were abrogated. The 100 cash pieces were abolished and the coin of China was declared no longer legal tender. In regard to the introduction of Chinese coin, it is said that the prince undertook the repair of the tablet house of the tablet to the Manchu conquest near Nam-han and this measure was regarded with such favor in China, that a large amount of coin which popular report has exaggerated into many junk loads in amount was sent over to aid him. This coin he put into circulation. In the second moon of the following year, 1874, His Imperial Highness the Crown Prince was born and a decree of His Majesty immediately confirmed the succession to him. This resulted in a large access of power to Her Majesty, whose brother Mr. Min Seung-ho became all-powerful. The Taiwon Kun was shorn of all power and driven into retirement, and thus began that feud which for twenty-five years has convulsed Korean national life, involved neighboring nations, which has been the spectacle of the world and can be designated by but one word—tragedy. On the merits of the quarrel only divine justice can pass.

A few of the incidents of this great feud have become public property and a brief sketch of them is appended. The prince angered at the success of his opponents sought revenge. One day when Min Seung-ho was offering sacrifice to his ancestors there came a box presumably from the palace. It was from the old prince. The family gathered around to see it opened. It was an infernal machine and exploding killed the new favorite, his mother and his son. Other incidents of the same tenor and effect followed each other until 1882. In this year His Imperial Highness the Crown Prince began his studies, performed the "crowning" rite as the donning of a hat is called, appeared for the first time in the Temple of the Imperial ancestors, and took as his consort Lady Min, a daughter of Min Tai-ho. In the sixth moon,

(July 23d) however, the soldiers rose in revolt and after an unsuccessful attempt to seize the person of His Majesty while he was praying for rain, carried the palace. Much blood was shed and terror reigned in Seoul. The Taiwon Kun was placed in power again, and the Japanese who had just secured an entrance into Seoul, made a heroic fight and march to Chemulpo from whence they managed to get out to H. B. M's. *Flying Fish*. A determined effort was made to kill Her Majesty and it was supposed to have succeeded. The nation was ordered into mourning and actually put on the white hat for several months. But Her Majesty was not dead. In the confusion of the attack on the palace on July 23d, Hong Chai-heui, one of His Majesty's household servants, took Her Majesty on his back and made his way thro the wild crowd outside the palace. He was stopped several times but representing the lady as his sister passed safely all obstructions and delivered her into the hands of her friends at the home of Yun Tai-chun. From here she went to the country home of Min Yong-wi at Yo-ju. She was carried in a two-man chair, the front bearer being Yi Yong-ik, then a water carrier in the capital, and famous for his ability to walk. She was attended by Min Eung-sik and Min Keung-sik. From Yo-ju she went to the home of Min Eung-sik in Chung-ju. Here she remained and here it is said the appeal to China which resulted in the exile of the Taiwon Kun was decided upon.

Sometime in 1881 Kim Yun-sik and O Yun-chung had gone to China as envoys and were at Tientsin. They had been awaiting an opportunity to pounce on the old prince, for he had been plotting to destroy seventeen of the leading families of the aristocrats because they were taking up with western civilization. When the news came of the outbreak, the restoration of the Taiwon, and the difficulties with Japan, Kim induced Li Hung Chang to send troops and ships to Korea. These came to Nam Yang, forty miles south of Seoul, and the Chinese under General O Chang-kyong marched to the capital and went into camp outside the South gate. The general early called on the prince who returned his call the next day. This was China's opportunity. The Taiwon Kun was no sooner in the Chinese camp, than he and his followers were seized and bound, and while all outside thought they were feasting in the camp, they were being hurried to Nam Yang under a strong Chinese escort whence they were taken to China. General O placarded the city the next day to the effect that the Taiwon Kun, being guilty of an attempt to murder the Queen, insult the king and disturb things generally, had been taken to China to be tried by the emperor. The Chinese court adjudged him guilty of the crimes charged and sent him into exile

near Tientsin, where he remained for five years, returning to Korea in 1887. His Chinese sojourn had a good effect on him for it opened his eyes to the fact that there was a great world beyond Korea of which he knew nothing. Of those connected with this incident Hong met his death the night his imperial mistress was killed, being cut down in front of the palace gate. Yun Tai-chun was one of the victims of the *emute* of 1884, and O Yun-chung was assassinated at the time the king took up his residence in the Russian Legation.

GEO. HEBER JONES.

KASA CAVE.

IN June Dr. Wells, Mr. Noble, and I went on a cave exploring expedition. There is a large cave about twenty miles to the east of Pyeng-yeng which we had heard about, so one day we took a run out on our wheels. It was well worth the trip. Part of the cave the Koreans were familiar with, but there was one place where they said no one had ever been down, and that was just the place we wanted to go. We traveled through several immense fine chambers, in some of which the roof was fully thirty feet above our heads, and at last came to the place where the Koreans didn't go down. I didn't blame them much for it was a dark forbidding looking hole that led straight down like a well to no one knew where. We had a short rope with us, and this we tied around Mr. Noble, and let him down until he got footing on a rock below and was able to discover that there were fine chambers to be investigated. With this we pulled Noble back. Went out to the mouth, ate our dinner, got a longer rope, and then went back to find out where that hole went to. We fastened our rope to a rock at the top, and then all three went down hand over hand about fifteen feet until we reached a sloping ledge which let us down another fifteen feet, and from here we were able to get to the bottom without the rope, some sixty feet from where we started down. Our first find was interesting enough for we hadn't gone far until we ran across the skeleton of some poor fellow, who found his grave down there in the darkness. Every vestige of clothing had disappeared, also not a sign of hair was left and the bones which looked intact crumbled to powder when we touched them. We also found the remains of three brass dishes, one of which was in a fair state of preservation, but two had almost entirely disappeared, only small pieces remaining. How long this poor fellow had been there no one knew. He had been there a long time, maybe a century or two. Down in this lower part we explored three galleries, and at the very end of the last found a most beautiful stalagmite formation. It was a fine formation, some ten feet across and six feet high,

which looked like the most delicate coral and was of a pink white here, which fairly glistened in the light of our candles.

After we had finished these galleries we went back to our rope and then up hand over hand to the top of the hole. When we were all safely up we discovered that one strand of our rope had given way under the strain, and we congratulated ourselves that we had taken the extra precaution to double that rope, for if we hadn't, some missionary would doubtless have smashed his bones on the rocks below. From here we went to the remaining gallery on the other side of the cave, which we had not yet investigated. Here we were also well repaid for our trouble. After crawling thro quite a small passage, we came out into an immense gallery and here we discovered the most beautiful echo I have ever heard. I first tried sounding a single note, and it would re echo back and forth gradually growing fainter, and fainter, until at last it died away. I then tried sounding three notes, and I got in return a most beautiful chord, that reverberated back and forth, until it too gradually died away. It sounded like the note of a great organ. I never heard anything like it before but I suppose it must be something like the noted echo on Echo river in Mammoth Cave. We investigated all the galleries we could find, but I think there must be more, and some time soon am hoping to go again. GRAHAM LEE.

We asked Prof. Hulbert to examine the *Yoyi Sōng-nam* in order to obtain more information of this interesting cave. Mr Hulbert writes us the cave is not mentioned in the Gazetteer, but he adds the following notes:

The cave of Ka-sa, or Ka-su as it is more properly called, is in the prefecture of Sang wun, just east of Pyeng-yang. It is in the side of Ko-ryung mountain, sixty li from Pyeng-yang. The Koreans say it is celebrated for a peculiar sort of ware which is made from the stalactites which hang from its roof. This material, which is described as of a yellowish white color, is soft at first and can be easily worked into various shapes, but when it has been brought from the cave and exposed to dry air for a time it hardens and becomes suitable for vases or other ornaments. These ornaments are much affected by the wealthy people of that province. In this cave are shown stalagmite formations representing to the imagination the shape of men and animals, trees and fields, and a hundred other forms of real life. The stalactites when ground into a powder are considered a wonderful remedy for the ills that man is heir to.

It is said that during the Japanese and Manchu invasions this was a place of hiding for many of the people.

PYENG-YANG FOLKLORE.

THE war which occurred here in 1580 when Pyeng-yang was the capital and things were happening, is so clouded in the mists of legend and fiction that a strictly accurate account of the doings in those days is impossible,

At best, Chinese characters describing past events are so easy of practical interpretation that when we take the natural inclination of the Korean to exaggerate and tell the story as the hearer would hear it, into consideration, we can see that the facts would be very largely distorted. And yet, it is just these features of Herodotus' histories which give them their charm. Taking then, what a Korean reads in Chinese, and what results from the tradition he knows of, and the translation he makes, I proceed to report what one here told me of the Japan-Korean war of some 300 years ago.

Pyeng-yang, as usual, was the place of the most important occurrences. It was so then, it is so now. The last world-known event was the battle between the Japanese and the Chinese in which the latter were routed completely but since then small happenings which will have their effect on the whole country are taking place. The following paragraphs, however, are a brief recital of the few items concerning the war of some 300 years ago and from the standpoint of a Korean without comment or commentary:

During the Japan-Korean war of 1580 the conflict raged fiercely in and around Pyeng-yang as well as in other parts of the country, compelling the king, together with many of his high officials, to flee north to We-ju for safety. The Japanese were greatly superior in strength to the Koreans for they were armed with guns while the latter had only bows and arrows. The Koreans entrenched themselves behind the wall of the city which answered the purpose of a fort. One day they hit upon a ruse. They cut down hundreds of trees, made them into the shape of gun barrels pointed at the Japanese thinking they could shoot

down their enemies. The Koreans had never seen a gun before and imagined what the Japanese had in their possession was only a round stick of wood that in some mysterious way was able to carry death into the ranks of the enemy. As the Korean soldiers approached, the Japanese feigned illness and inability to fight. They lay down on the ground very still, and when the Koreans drew near with swords and pointed cudjels, rose up and shot down hundreds before escape was possible. A large number fled by way of the river to We-ju closely followed by the Japanese. Some thirty li from Pyeng-yang is a large idol, the god of war. So enraged did His Majesty become when he found so many Korean soldiers had been killed that when the Japanese passed by the temple on their return from pursuing their enemies, he took an axe and marched out alone to meet them, slaying many hundreds, the rest escaping to Pyeng-yang for safety.

Among the Japanese soldiers was one of great strength. One of the Pyeng-yang dancing girls who knew him asked permission to visit her brother who lived outside the city gate. This was but an excuse in order to call a Korean giant of great strength, and after consulting together it was agreed the girl should make the Japanese giant drunk and while he slept, should call in her brother and assassinate him. This was done and his head cut off. The girl then asked her brother to take her out of the city with him for fear that when the Japanese discovered their idol had been killed they would illtreat her. This was not possible and the girl begged to have her life taken. The Korean giant fled from the city after assassinating the hero, for such she was looked upon by her country women, and a monument was erected to her memory which remained until it was destroyed by the great fire which occurred in Pyeng-yang in 1803, laying more than half the city in ruins.

When the Japanese found their hero had been killed they lost heart, but in the meanwhile the Korean giant hastily travelled to We-ju and reported what he had done to the king who then called over from China a large army to help defeat once and for all the Japanese. Nearly 100,000 responded to the call for help. Not long after their arrival in Korea one of the soldiers found a spent bullet from the Japanese guns and came to the conclusion that there was some force behind it. He also noticed that fire issued from the gun when the bullet came forth from the barrel and thought if the powder became wet it would be useless. After a council of war it was decided the allied armies should engage in battle with the Japanese on the first rainy day. This they did, scaling the city walls and sprang upon the now defenceless soldiers whose guns were rendered useless. Thousands were slain, the

remainder fled out of the city thro the East gate, were driven into the river and drowned. So great was the slaughter that the river became blocked up by the dead bodies of the Japanese soldiers. A large part of the allied army pursued the Japanese nearly 100 miles and then returned to Pyeng-yang. The king soon followed with members of his cabinet and saw that the city was too large for the soldiers who remained to guard securely against their enemies, so gave orders to have a new wall built around, enclosing in a much smaller area than hitherto, which wall remains until the present day.

E. DOUGLAS FOLLWELL.

HISTORICAL SKETCH OF THE KOREA MISSION OF METHODIST EPISCOPAL CHURCH. *

I have been asked by the Committee of the Decennial Celebration to present an historical sketch of our mission. I shall confine myself entirely to the work of our Parent Board Society as the work of the Woman's Foreign Missionary Society is to have a sketch of its own.

Looking at this sketch from our standpoint, may it not be something as tho the Reubenites, Gadites and half the tribe of Manasseh had sat down to count up results on the far sides of the Jordan with the main battles unfought and most of the territory of Canaan as yet unoccupied?

Ten years ago last fall, in the year 1884, our mission was actually set on foot. I quote: "At the close of the year Rev. Wm. B. Scranton, M. D., was put under appointment, and at a later date Rev. H. G. Appenzeller. The Woman's Foreign Missionary Society also appointed, for the opening of woman's work in this land of woman's almost entire seclusion, Mrs. Mary F. Scranton, the mother of Dr. Scranton."

Twelve years ago (1882), the entrance of Korea by our church was being agitated in Japan by our brethren there and advocated to our Mission Rooms. In 1883 a sum of money was asked to begin the work. Rev. John F. Goucher, of Baltimore, came forward and materially strengthened the General Missionary Committee in their decision to open Korea by the donation of \$2,000 to that end.

In 1884 this money was partially used by a visit of Rev. Dr. R. S. Maclay, the then Superintendent of the Japan Mission. His visit and the report of same were most encouraging. He was entertained at the United States Legation by the Minister, General Lucian R. Foote, who used his kindly offices as far as it was in his power in assisting Dr. Maclay in his investigations. Dr. Maclay prepared a paper for presentation to His Majesty, putting forth his plans, mentioning school and medical work prominently.

* Paper read at Decennial celebration of the founding of Protestant Missions in Korea October 9th, 1895.—ED. K. R.]

His Majesty replied with courtesy and encouragement, expressing gratification, provided Dr. Maclay was a Protestant. Such open good will was shown to Dr. Maclay at the time of his visit that he made recommendation to our church that we had "better begin in education and medical work, using no disguise as to the ultimate object being evangelization," to quote his own words.

While Dr. Maclay was making his investigations in Korea, the church at home was being canvassed for suitable missionaries to send to open the work, and later the appointees were studiously pouring over the few books on available, Korea to better prepare themselves for the proposed change of abode. The writer pictured for himself and prepared for residence in a straw hut such as he has never been called upon to occupy except on country trips: and this is but one demonstration that the way has always been marvellously cleared at every point.

At this date Korea was opening itself generally to outside influences; advance was the order of the day; treaties were being made with the other nations, and schemes were legion—which term legion is used advisedly and with references, and to-day they are mostly legendary.

December 4th, 1884, while the writer of this paper was receiving his authority to preach the glorious gospel of peace to them that are afar off, and was being ordained in New York city, Seoul was the scene of events of bloodshed which have set back the rapid progress of so-called civilization for just these ten years we have in review to-day.

In April, 1885, as I went to the steamer in Japan for my passage to Korea, the Rev. H. N. Loomis, agent for the American Bible Society, gave me a small package of books to bring with me to Korea, provided I could pass them thro the customs. If failing in this their size and value was not so great but what they could be abandoned on shipboard or thrown over. Others, no doubt, had similar commissions from the Bible Society!

And so we landed that year—1885—Rev. H. G. Underwood, "the Methodist preacher" of the Presbyterian Mission they called him, Rev. H. G. Appenzeller and his wife, Dr. W. B. Scranton and his wife and baby, and Mrs. M. F. Scranton. We were all greeted with, "go slow," "be cautious," "no rights," and the like expressions, and these were continued until the time of the "baby riot," so-called in 1888, after which date the subject, being worn out, was dropped.

We, therefore, went to work cautiously but without apology, and in the spirit in which every later comer has since that date been minded on his arrival if even he has not so expressed himself, *now* "something is going to be done."

Before the close of 1885 the doctor had patients and a temporary dispensary in his residence. The school teacher had two pupils who graduated themselves early. The king was advised of our presence and of the purpose to open a school for which he expressed gratitude.

1885 and 1886 were spent in land purchases and speculations on the probable location of the future foreign settlements: we were builders and architects; especially, we were students of the language and nearly every one was also a lexicographer *in embryo*, working at the simpler parts of an unabridged dictionary which has not as yet materialized.

Our mission work began with the arrival of the doctor in Korea. He was for the first month associated with Dr. Allen in the Government Hospital, but as soon as the rainy season—a very heavy one that year—was passed, the work was formally opened September 10th in his home. From that date until the next following June 522 patients were treated. In the spring of 1886 the hospital site in Chong Dong was purchased and remodeled and its wards ready for use June 15th. Their first occupant was a patient delirious with the native fever whom we found deserted and exposed on the city wall near the West gate. With her was her four years old daughter. We all remember “Patty” who died this last year, and her daughter is still in the school known as *Pel-tan-i*. The native teacher gave the doctor his first unsolicited introduction to the public as follows:—“Old and young, male and female, every body with whatsoever disease, come at ten o’clock any day, bring an empty bottle, and see the American doctor.” This was unbeknown pasted on the door post. What more could the doctor ask? That year the cholera, scourge came. Our first experience with the dread foe of the east, and fear of the west. Our neighbors came and asked us for contributions for sacrifice to heaven. This year again, ten years after, they came in time of a similar epidemic, making a similar request, saying, “You worship Heaven and so do we. It is all the same.” “How is it,” I ask, “that in ten years we have had so little influence over our neighbors?”

For other occupants the hospital wards had the first pupils in the school who used them for dormitories for a time. We very cautiously, as we worked then, left scriptures in Chinese, and the Unmun Mark, and Ross’ New Testament in these rooms, that no time be lost and no place ineffective, the results of which rashness (!) I shall give in a native letter further on.

Our school places its opening date in this year. Its property—the present site—was purchased and dormitories and recitation rooms were prepared for use in the fall. I quote from the introduction to its catalogue issued in 1888-98: “The first steps toward

the organization of the ~~Pai Chai Hak Tang~~ were taken in the fall of 1885. The purpose of placing within easy reach of Korean youth the essentials of American educational institutions and methods was laid before His Majesty, the King of Korea, who graciously approved of it. At a later date the Hon. Kim Yun Sik, President of the Korean Foreign Office, as a further token of His Majesty's favour, presented the school with its sign and most appropriate name—"The Hall for the Training of Useful Men." In June of 1886 a preparatory school was opened by Rev. H. G. Appenzeller with seven young men in attendance. Soon afterward seven of the students in attendance were called by the government to fill important positions in the civil service.

As time passed the preparatory school grew into an academic department, and in a year we hope to announce the opening of a collegiate school. The influx of students from different parts of the kingdom soon rendered larger and more convenient quarters necessary and a new and a commodious brick structure in foreign style of architecture was erected in the western part of the city. Into this new home the school removed November 1st, 1887, and the old school building was changed into dormitories. The aim of the Pai Chai Hak Tang is to give to Korean students thoro training in the curriculum of western science and literature, uniting with it the essential features of the native school system.

Our year closed with all the mission in good health in spite of cholera abounding; we were safely housed; the work in both departments was well under way and we had *one probationer* on the church rolls.

1887. Pai Chai School enrolled during this year sixty-three students with an average attendance of forty. This year also marks the dedication of our brick school building of which our visiting Bishop Warren said, "It is the gift of the American people to Korea." During this year also favorable notice having come to the ears of the king of our girls' school especially, and also the boys' school and hospital, thro the many officials who had visited our work, His Majesty sent to each department a name chosen by himself and inscribed, by which name these institutions are known to this day.

At the dispensary during the year ending July 1st, 1887, over 2,000 patients were treated, and during the last four months of that time the hospital had an average of four inmates continually. I find in the reports of that year that which I can repeat and recall with pleasantest recollections, namely:—"I am pleased to acknowledge my extreme indebtedness to Dr. Heron of the Presbyterian Mission Board, for his great kindness and assistance often furnished at our hospital."

October 9th Brother Appenzeller held the first public religious Korean service, very quietly, at the chapel called "Bethel" in the south section of the city, at which place the first woman baptized by a Protestant missionary, received the rite from him; and one week later the Lord's Supper was celebrated there with two native Christian helpers present. In April and May Brother Appenzeller made his first of several long trips into the interior, to Pyeng-yang.

Here we introduce a suggestion for the older missionaries to contradict, if they see fit, and I will address it to new comers. Do not talk of pioneering in Korea any longer. Pioneering belongs to a time when there was little knowledge of the language; no interpreters generally available; and no foreign predecessors who had travelled all the main roads north and south in every province. During the first five years members of our mission—to say nothing of our Presbyterian brethren—travelled repeatedly from Seoul to Pyeng-yang and We-ju and across country from Seoul and Pyeng-yang to Wonsan and from Seoul to Fusan; also in the interior of Pyeng-an province and Ham-kyeng-do. Every province had been visited and the capital of every province. One member alone has visited seventy of the 360 magistracies. Another member made trips in one year of 1,830 English miles, visiting six of the eight provinces. The southern provinces, tho not receiving like attention, have been repeatedly visited and the overland trip to Fusan taken by more than one member.

We must *all* bow our heads in acknowledgement of the heroism, and patience, even to martyrdom, which made our first dictionary—the French—available to us. Nor must we forget the Rev. John Ross, who taught several of us our Korean alphabet thro his primer; who gave us several of our helpers as the result of his Bible work from Manchuria, and who with the Rev. John MacIntyre, pioneered in Scripture translation and gave us that foundation in Biblical Korean for which I take pleasure here in registering my lasting gratitude.

That year was one of great growth and encouragement. It closed with the arrival at Christmas time of Rev. F. Ohlinger who entered into the school work. Our church membership registered at this time *four probationers*.

1888. Up to this year not only did the church work prosper with "caution" so strongly recommended, but even the government, too, seemed to be opening out progressively with a conservative party in power. But it became a year of crisis. The position of the Roman Catholic Cathedral which overlooks a royal ancestral tablet house, and matters of some slighter importance, brought out

edicts not against them only, but we all were included under the royal displeasure. Brothers Appenzeller and Underwood who were making a trip in the north were recalled thro our legation, by the government's request; and all missionaries were required to desist from teaching the foreign religion. I believe native *singing* in our religious services was stopped for a time, the dire effects of which I imagine can be seen to the present day.

It all culminated in the "baby riot" of 1888 which threatened us so seriously, when photographers were viewed with suspicion and foreign doctors' medicine was not well understood; and our new brick school building was looked upon as the probable depository of the babies and must, therefore, come down. This summer for the first and last time the members of the mission lost sleep because of supposed impending riots. They took turn about one night watching for the outbreak, and had the monotony broken by the kindly call of the United States Minister who hastened over to announce that the gun which was to be the signal to call us to the legation in case of need had gone off by mistake while being cleaned! We had not heard it!! In spite of all, the new school building was completed this year and the school had an enrollment of 13. Our mission press was set on foot or rather preparatory steps taken towards it as an industrial department of the school.

The annual session licensed two native brethren as local preachers. Rev. George Heber Jones came to re-enforce us in May and engaged in educational work with Brother Appenzeller. Our medical work was started at Aogai in the fall. Total number of patients seen for the year in the two dispensaries by one doctor, was a steady gain, quarter by quarter, and amounted to a total of 4,930. A price for medicine, more or less nominal, has always been charged at all our hospitals and dispensaries. This in spite of free medicine at the government hospital and later at the English mission. Our year closed with full members, 11; probationers, 27; total membership, 37.

1889. This twelve months can be summed up as one of earnest hard work in all departments. Eighty-two students were registered at the school. Brother Appenzeller made his long trip into the interior this year. Our mission press work was begun under the auspices of Brother Ohlinger to whom we are under lasting obligation.

Dr. W. B. McGill came to enter the medical work and took it up at Aogai. The total number of patients this year was a decrease, by reason of separation of woman's medical work on the arrival of Miss Meta Howard, M. D., and we treated only 3,939. This number, however, completed a total of patients seen up to date of 12,200 for four years.

1890. Our fifth year. I was interested to note that in this year our serious attempts at translation into Korean began to have formal recognition. Our Discipline, Articles of Religion, and General Rules, the Lord's Prayer, Ten Commandments, and Apostles' Creed, date from this year.

The Bible translation work was more systematically begun and Dr. Scranton of our mission and Rev. Dr. Underwood of the Presbyterian Mission were appointed to prepare a translation of the whole New Testament. After some hard work they were both compelled to return to the United States in consequence of serious illness in both families.

Dr. McGill began medical work at Sang Dong, from which labor we take pleasure in believing much of the success of the church in that section of the city is now due. Again, in this year, the woman's medical work fell to the Parent Board hospital by reason of Miss Dr. Howard's return to the United States.

The school work prospered greatly and marked interest was shown. The number enrolled was sixty. In this year Brother Ohlinger began work at Chemulpo. We closed another twelve months with full members, 9; probationers, 36; total membership, 45.

1891. This year brought the first of inevitable breaks, as has been intimated, by the return to the United States of Dr. Scranton and family on account of serious illness of one of his children. During the preceding winter and this year special direct efforts at evangelization had been made at the hospital and dispensary. Books and tracts were sold and distributed at the dispensary alone to the number of 800. Daily and systematic teaching of all the patients at the dispensary and among the inmates was carried on. This was, too, the year of greatest number of patients, a total of 7,533. Our wards were always full of native fever patients. The Christian teaching was a wide sowing. Coming, as the patients do, from such a wide area it has always been difficult for the medical work to show the direct fruit of its labor. Such interest as is repeatedly displayed cannot in the end be lost even tho it disappears entirely from our call.

Just before the writer's return to the United States his helper in the hospital of several years standing, with the aid of his friends in the school, prepared a paper on our work, which tho somewhat lengthy, will perhaps be of general interest in spite of the personality which it would be difficult to eliminate. The books referred to were those we left in the hospital ward when they were used as dormitories for the students of Pai chai School. He wrote as follows:—

“Two or three words to his respected hearers from Han

Yong Kyeng:—I early studied English at the Foreign Office. Hearing that Appenzeller, teacher from Great America, who lived in Chong Dong, taught English, I came and studied for a year. When I watching saw the teacher's work, habits and manners, and when I saw that because he was an upright man his conduct was orderly, I thought within myself that man has studied and uses some great doctrine. Before this time I had heard only of the *Chun Ju Hak*, but not having seen its doings I regarded it not a little wrong. In the midst of my many suspicions my fellow students said: 'Look at this New Testament which Dr. Scranton the teacher has given us.' It was the Jesus doctrine book. They all said, 'we will not study it,' and had a mind to leave the school. But as for me I had great doubts, for I had not seen any bad conduct in the teacher. I asked the students for the book and altho I did not distinctly know its meaning, yet because there were no wrong words I wanted to see it and know it some. I asked the teacher, Appenzeller, about it and he gave me a book 'Shin Tok Tong Non.' Besides many other things it had some of the doctrines taught by Confucius, and it told of God's grace and Jesus' merit. Because of these things and finally by following the teacher, Dr. Scranton, and seeing his work, I decided to study their meaning. The doctor teacher day and night gathered beggars possessed with foul sores and dangerous diseases; gathered them altho they were the friends of his flesh and gave life to many his dying breath, besides other things. This year all men have heard that he has put an eye in a blind man [a case of cataract] and they say; 'Even wood, stones, and animals have had their feelings aroused.' All the men of Chosen say, 'If all foreigners did as the doctor teacher, we would believe what they tell us. Formerly Jesus by His power to cure disease and to do wonderful things inspired the hearts of His twelve disciples. By degrees as the hearts of men are touched, they express their gratitude. I, as they, beforetimes did not have a firmly believing heart, but beholding this work my heart is moved from within. I am afraid to forget for a moment the goodness of God and merit of Jesus, but my body is weak and besides, more, I have no skill. My former unclean customs had permeated me, and my sins were many. In the universe among professions and duties medicine seems to be the chief, first. This is not my word but all the world says the same. Were there only in Chosen many such firm hearts as those of the doctor teacher's naturally our hearts would be broken open.' During this year, 1890-91, a vocabulary in Korean was made of most of our foreign drugs and chemical compounds. On the departure of Dr. Scranton for the

United States Dr. McGill was put in charge of the entire medical work. He reported from Sang Dong the beginning of a Sunday gathering of from ten to thirty persons. Dr. Wiles of the English Mission most kindly attended to the work at our Hospital in Chong Dong throughout the year without remuneration of any sort for which our gratitude has before been expressed.

Our work in Chong No was opened by Brother Appenzeller. Bishop Goodsell created the appointment at Chemsulpo and put Brother Appenzeller in charge. Rev. W. J. Hall, M. D., came late in the year to help in the medical work.

The school enrolled this year 52. It stands recorded that the New Testament was formally incorporated in the school curriculum this year, and also that from this time no students were given financial support who did not earn it in some way. Brother Jones made a long trip in the interior of some 700 miles or more, in Pyeng An province with most encouraging results. This year closed with full members in church 15; probationers, 59; total membership, 63.

1892. In January was issued the first number of the *Korean Repository* under the editorship of Rev. F. Ohlinger. It is the first foreign periodical published in English in Korea. Dr. Scranton and family returned to Korea from the United States in March and he resumed work at the hospital.

Rev. H. G. Appenzeller who had served acceptably as Superintendent of the Mission up to this time left for his vacation in the United States and Rev. W. B. Scranton, M. D., was appointed by Bishop Mallalien Superintendent in his stead. Rev. G. H. Jones was put in charge of the educational interests which post he ably filled.

Rev. W. A. Noble and wife came in the fall and he entered upon his course of faithful service in the school work with Brother Jones.

This year a small edition of only thirty copies of the Gospel of Matthew was printed from a manuscript prepared by Underwood, Scranton and Appenzeller, the largest part of which was translated by Brother Appenzeller.

This was a year of progress in experience in human nature, species *Koreanus*, in which our membership was overhauled and some old names lopped off. The West alone cannot boast of reformatations. There have been likewise in Korea distinct stages which we all have been able to observe and in which we have rejoiced. This year brought us nearer to our native brethren. Several broke over the long maintained restraint and may be said to have yielded their hearts in sincerity to their foreign teach-

ers and pastors. It was a great step toward wiping out racial prejudice and bringing in a reign of mutual Christian trust born of a keener insight into our common hopes and a participation therein. This work began in the school and Brother Jones seems to have been largely instrumental in this new and most gratifying phase of the work.

Dr. McGill continued this year his established reputation as a book-seller. He was appointed by Bishop Mallalieu to open work in Wönsan and the wide territory in east Korea.

Bishop Mallalieu created the Baldwin chapel and Ewa Hak Tang charge and placed W. B. Scranton in charge. The work began with much promise and the new chapel was formally opened with appropriate services on Christmas day of that year. This, you see, was a year of scattering of our forces but our work has been strengthened and not weakened thereby.

Brother Jones was appointed to continue the work begun at Chemulpo and he has developed the Kang Wha circuit which promises so much today.

Dr. Hall was appointed to the Pyeng Yang Circuit. He had made a seven hundred mile tour thro that place and on to We-ju, in the company of Brother Jones, and on his return was most urgent that Pyeng Yang should be opened. Brother Appenzeller had previously established a most interesting work in both places and Brothers Jones and McGill had also visited the work and helped it on. Great things were hoped from these little bands of probationers but the rapidly increasing work in Söul prevented such shepherding as they should have had. Seeing the grand opportunities Dr. Hall urged the appointment of some one to Pyeng Yang and offered to be responsible for one-half the salary of the appointee for two years. He wrote: "We are trusting in the work of the Holy Ghost for great results and in Him we are never disappointed." Thus did he so well exemplify a wholesome union of faith and works.

This year the two local preachers licensed by the annual meeting were pupils of the school as was also one of the exhorters. The school enrolled 53.

The press developed under Brother Ohlinger, fulfilling our best hopes with an output of 1,130,860 pages printed in English, Unmun, and Chinese.

1893. This year's summary proved that our scattering of a year previous was wise, for our church membership became doubled. Bishop Foster appointed Brother Noble to the new charge at Aogi. The Christian stamp of the school became more marked and their evident desire for Christian knowledge was a matter of great encouragement. Prayer meetings, conduc-

ted by the boys, set their hearts to work and brought forth a good fruitage. The enrollment was 49.

A theological class was started by Brother Jones of which I have heard repeated desire that it might have been continued longer.

Rev. H. G. Appenzeller returned this year and again assumed charge of the school work and G. H. Jones was moved to Chemulpo to give his entire time to evangelization. Being the first of what I hope will be an ever increasing number so set apart. J. B. Busteed, M. D., came in the fall and entered into medical work at the Si Pyeng Won. Rev. H. B. Hulbert came late in the year to take the management of the Mission Press, which post was made vacant by the return of Rev. F. Ohlinger to the United States.

W. B. Scranton and H. G. Appenzeller were continued as translators of the Scriptures on the reorganized board of five appointed for that work. *

The dispensary registered a total of 5,057 patients. In the spring the average monthly distribution of tracts and gospels was 120. Three religious services were held daily in the hospital or dispensary. Inmates averaged eight per month. It was our belief no man could attend the dispensary without hearing of the Jesus who alone saves and cures.

Our year closed with a full membership of 68; probationers, 173; total membership, 242.

1894 and its events are familiar to nearly all of you and will take but a word of reference. It was one of anarchy and political disturbance which is by no means as yet settled. A Korean said to me in October after the Tong Hak uprisings and the war wave had passed over us: "The Government's blood circulation is broken open, and the life blood is flowing out." Even tho a physician I am in greatest doubt; hard to diagnose the case even at this day of writing.

Dr. Hall had to hold his faith in working order in Pyeng Yang. Brother Kim Chang Sik stood the fire of persecution even to the stocks and has come off grandly. But Pyeng Yang

*. Up to date of this writing 1895 Matthew has been revised and Mark further translated by Brother Appenzeller; Romans has been translated and submitted to the Board by Dr. Scranton and besides these each translator has such an amount of manuscript translation prepared toward the furtherance of the work both in Old and New Testament as will probably much exceed in amount that already submitted.

Our Mission has done its fair share also in the translation and preparation in the Urnmun including catechisms, Bible story books, and Sunday lessons and hymns, the result of labors of the members of both the Parent Board and Woman's Missionary Societies of our church in Korea.

is a sad deplorable picture to behold. How are the persecutors fallen! Two avenging armies passed over and trampled her down. Thro all this our few Christians remained firm, kept the Sabbath; prayed together; and received no harm more than hard work and difficult living. After the war Dr. Hall returned to his post in Pyeng Yang to encourage and strengthen his little band. He found many opportunities for usefulness to sick souls and bodies. But in some mysterious providence it seemed best that his cherished plans should not be all carried out by himself and he was called to lay down his life. He left this home for his eternal one in November after having undergone sharper tests of his trust in God than those who had been here longer and in it all he kept the faith.

During the days of July and August our hospital had its most interesting period, perhaps, from a professional standpoint and the battle field came to us with many of its wounded. Dr. Busted was in the United States at the time. Dr. Hall gave very material assistance at the Si Pyeng Wön, where we had plenty of work for a goodly sized surgical corps. Except for this period Dr. Busted had the main burden of the medical work during the year, and the routine continued in general as during the previous years.

The mission press under Brother Hulbert continued its struggle with the problems of the West in the terms of the East, and closed his twelve months' record with a much improved plant, stock and good will in trade, and a showing of 1,801,440 pages printed in the three languages.

The school enrolled 104 with Rev. H. G. Appenzeller and Rev. W. A. Noble in charge. The new turn in politics showed probability of making special demands upon this department. "Pupils and students are all selfsupporting," they report. "Some are employed to take care of the school buildings, others work in the Press of the mission, and some do literary work or serve as personal teachers." We find the following is recorded of the curriculum:—"Instruction is given in the three languages: the Unmun, Chinese, and English. The Methodist Catechism was in the course and taught in the vernacular. We had several boys who committed the whole to memory. The Chinese classics are taught in the Chinese language and form a prominent part of the course. In English instruction was given in the common branches, ancient history, physics, chemistry, political economy, vocal music and the Bible. Several of the older boys have united with the church and all are in regular attendance at the Sabbath and the weekly prayer meetings."

Day schools were opened in several places but the atten-

dance has been unsatisfactory, due mostly to prejudice against the Christian religion taught there." "A theological class was held in the winter and also again in the late spring. Our total membership shows a lack of five from that of preceding year due to purging the rolls.

1895. For the year which closes our decade all departments report not lack of work but workmen. They are surrounded by opportunities on every hand, and more openings than can possibly be filled. We have eight charges where evangelistic work is regularly carried on. Four of these are in and about Sül and four at ports and in the interior. Besides these we have a school, hospital, and mission press and a book store, and how to man all these posts with our force of eight and one of them in the United States has been a most perplexing problem. Rev. D. A. Bunker, for so many years in the government school, has joined our forces and works this year with Brother Appenzeller in carrying on our school work. Today the school stands with every advantage on its side, the Government supporting the undertaking with its approval, and by recognizing one of the boys who now acts as instructor with the rank of a professor. The enrollment is at 169. All the teachers are Christians. Eighteen students united with the church during 1895. From the beginning of its history to the present thirty-three men can be counted who have gone forth to take positions in one and another department of the government. To quote from my recent annual report to our mission:—"I see no reason, and quite the contrary, why the school should not by its work exceed the Government school in usefulness not only from the true standpoint but also from the Korean standpoint as well. The school has grand opportunities, among many others, of preparing Christian secular teachers for Korea. The country will soon demand them. It has a grander work in training Christian workers for our lay and full ministry.

In Chong Dong we are rejoiced at the prospect of a new church. Its corner stone was laid September last. The good will of the people in their contributions amounting to over 500,000 cash is in striking contrast to the day in which we began work and were urged to so much caution. The Word of God will not be bound and it bringeth forth fruit here even as it does in all the world when it is heard.

The Press has been once more contending with obstacles in the way of a western enterprise in an eastern setting, as we mentioned for last year, but gives every evidence of ultimate success, in the excellent output of the past twelve months and the support the public has given it. The working force has

been increased from ten to sixteen and the pay list 80 per cent. The plant and stock has been much enlarged and the work in hand is encouraging.

The hospital has at last accomplished its plans of eight years since in moving to Sang Dong and at the present writing the removal proves to have been a wise one. Under the faithful management of Dr. Busted it has long since passed the 40,000 patients treated at the dispensary since the beginning.

Our book store in Chong No is climbing up and will soon prove it has been long a necessity to the missionary work. I hope to soon see it of such proportions that it will be a repository of all our tracts and publications, and native brethren thus easing the foreign ones in a task they can very easily accomplish. Söul must have a Christian book store of such proportion that its purpose cannot be misunderstood, nor its location a matter of doubt. Steps are being taken towards this end.

Truly the blessing that has been upon our work is evident to all.

It may seem in the foregoing that too much emphasis has been laid on the institutions and too little on the individuals. I wish it were possible to have estimated the amount of work each member of the mission has contributed to its prosperity and that I could have weighed nicely in a balance the influence which each has brought to bear. Yet how little really of the Father's load the child lifts! and how unwise with a miser's heart to sit down to hear what has been accumulated, rather than up and at work the harder.

We brethren, one and all, have been participating in the Father's plans, some in one way and some in another. In warfare some shoot with guns and some with bows and some wield lance and sword, but the object is the same—the overcoming the enemy and rescuing those ready to die from the enemies' hands. Today we cannot boast for we are told when we have done all we are unprofitable servants. We cannot count too much on school and hospital for God works by sligher as well as by mightier means. Nor can we mourn because our force is so small for it is the same with our Lord to conquer by many or by few. Rather in the midst of our encouragement we can rejoice that thro our instrumentality over 400 of this nation have passed from death unto life, and we can believe this is but a tithe of what He wants to accomplish and what He can bring about thro us during this coming year, making one year easily outstrip a decade by His blessing on the seed already sown.

W. B. SCRANTON.

EDITORIAL DEPARTMENT.

THE INDEPENDENCE CLUB AND VICE-PRESIDENT
OF THE PRIVY COUNCIL.

READERS of THE REPOSITORY will remember the prominent part this club took in the discussion which led to the removal of Russian advisers and military instructors in the employ of the Korean government. The Hon. Cho Pyeng-sik who then filled several cabinet positions, and at one time represented no less than three portfolios, was prominent in some transactions which compromised the government and gave offense to the people. His course was not approved by the Independence club. At the beginning of this month the Hon. Cho was appointed Vice President of the Privy Council. This was the opportunity of the club to give expression to its feelings. It did so in a letter to the Vice President asking him in simple but plain language to resign. The latter did not see the necessity and told the club so. The club determined to wait on Mr. Cho, but he was not at home. He asked to make an appointment and agreed to meet a committee the next day at four o'clock. But he had an "important engagement in the Imperial Palace" and suggested the club write out the questions on which information was wanted. The reply of the club to this was the appointment of a committee of five to see the venerable statesman somehow and somewhere.

In the meantime the quarrel between the two parties reached the ears of the Emperor and he summoned the Hon. T. H. Yun, the president of the club, to give an account of the proceedings of the body over which he presided. The address of Mr. Yun, who is already well-known to our readers, to His Majesty is so full of patriotic sentiments that we feel sure we can do them no better service than to reproduce it in its entirety as it appeared in the columns of the *Independent* of the 26th inst. Mr. Yun, addressing his Majesty said:

"The Independence Club was started under the gracious patronage of Your Majesty. H. I. H. the Crown Prince wrote

the board bearing the name of the society, now* adorning the hall of the club. As the institution owes its existence to Your Majesty it is quite within Your august prerogatives to dissolve it if You deem it necessary. But if Your Majesty considers the discussions and petitions of the club as indulgent parents regard the importunities of their children; if Your Majesty, being convinced of the loyalty and patriotism of the club, is unwilling to disband the association, the best thing that may be done is to instruct Your Majesty's ministers and officers to carry out faithfully your benevolent intentions for the good of the people, thus giving to the club no cause for complaint.

"When it was known that the club had the gracious approbation of Your Majesty, the high and influential officials of the realm and their subordinates filled the club. But no sooner was there a rumor that a certain Legation disliked the institution than they all deserted the club like autumnal leaves, vacating their seats to be occupied by private persons more or less dissatisfied with the ruling class. Thus it came to pass that the difficulties and perplexities of the government were unknown to the people while the distresses and grievances of the populace were unappreciated by the officials. This estrangement destroyed mutual sympathies and gave rise to distrust and suspicion until to-day the government and club stand opposed one against the other. For this regrettable state of things the officials are responsible. From this day on, let the officers of the government rejoin the club, giving as well as receiving the benefit of opinions, establishing a cordial understanding between the government and the populace. This will disarm mutual distrust. The knowledge of the needs of the people will enable the Ministers to discharge their duties more intelligently, while the appreciation of the circumstances of the government will keep the people from needlessly suspecting and disliking the officials. The friction between the two parties will thereby be reduced to a minimum, promoting the welfare of the whole nation.

"When we lived in seclusion with our doors shut, the ideas of foreign lands did not affect us. But now that our intercourse with other nations is becoming more and more intimate, the progressive ideas of Japan, Europe and America concerning the relations between the government and the people are daily permeating the various strata of our society. Whether good or bad, the opinions and sentiments of our people of 1898 are quite different from those of the first year of Your Majesty's reign (35 years ago). The government ought to take in the new situation in leading the people, and formulating and executing laws. This alone will insure success to the government and the welfare of

the people. Beyond this I have no more to say to Your Majesty."

His Majesty graciously assenting to the correctness of the views said: "Even if there were no demands on the part of the Independence Club, the affairs of the government ought to be conducted aright. We shall instruct the officials of the government to discharge their respective duties faithfully. Tell the members of the club to work on in quiet and orderly ways, steering clear of rashness and giving no occasion for foreign interference."

This address was reported in detail to the club and produced that greatest effect. Men wept, and the cry, "Long live the Emperor" went up over and over. The noise was heard in the Palace grounds and a messenger was despatched to see what the uproar meant. It is easy to believe this manifestation of loyalty on the part of the Independence Club was an agreeable surprise to the Emperor.

We may state that Vice President Cho was unfortunate enough in not being given time to resign but was dismissed in disgrace from the office by Imperial order and has since then gone to the country.

The Seoul-Chemulpo Railroad.—*The Times* correspondent from Peking in a letter to that paper as reproduced in *The Nagasaki Press* of the 11th inst., has given the following information to the public on this enterprise. We are not in a position to confirm or question the information herein given. As Americans, however, we confess disappointment that American capitalists were unwilling to invest the money:

It has now become known that the first railway built, or rather building, in Korea—viz., the railway from Chemulpo to Seoul—will pass into the possession of a Japanese company immediately after completion. The concession was originally obtained by Mr. J. R. Morse, representative of the American Trading Company in the Far East. It was a private speculation, and Mr. Morse believed that he could easily obtain funds in the United States for the construction of the road, and that the enterprise would prove very lucrative. In the former forecast he was mistaken. Only a million yen—a hundred thousand pounds sterling—were needed, but, for reasons that need not be set forth here, American capitalists were unwilling to advance the money. The line had been already contracted for, and the concessionaire, finding himself in some embarrassment, had recourse to Japanese business men. An agreement was concluded, Mr. Morse pledging himself, under forfeiture of thirty thousand yen, to hand over the line when completed, and the Japanese engaging to supply the necessary funds. The work proceeded steadily, and had made great progress when, a few months ago, a French syndicate appeared in the field and offered Mr. Morse two million yen for the line—a clear gain of a million yen. Mr. Morse must have been greatly tempted to accept the offer, especially as difficulties had arisen between

him and the Japanese capitalists with regard to technicalities, about which the latter were not altogether reasonable, and he could scarcely have been blamed had he taken advantage of the forfeiture clause. But, as a man of high integrity, he considered himself morally bound to those who had originally assisted him financially, and the road will consequently pass into Japanese possession. It is now believed that the Government will be the ultimate purchasers, and that a Bill sanctioning the transaction will be introduced in the next Session of the Diet. The French syndicate is the same that has obtained the concession to build a railway from Seoul to the Chinese frontier at Wi-ju, on the Yalu river. No one sees where the concessionaires expect to find their account in such an enterprise, for the traffic from the Yalu southwards is insignificant, and the line will traverse unprosperous regions. It was supposed when the French obtained the concession that they were really working in Russia's interests, and that the latter's trans-Asian railway was to be carried to an ice free port via Wi-ju and Seoul. In Japanese official quarters no doubt is entertained that such was the program. Russian statesmen would, of course, have preferred the Liao-tung route, but, not knowing when an opportunity to make the selection would present itself, they laid all their plans to suit the Korean alternative. Suddenly and unexpectedly, however, the Kiao-chau incident opened the door for a Russian approach to Liao-tung, and Korea was then abandoned without hesitation. That appears to be the simple explanation of M. de Speyer's precipitate action, when with regard to the recall of the military and financial experts in Seoul, and of Russia's voluntary withdrawal from a field where she had taken so much trouble herself. Her self effacement was practical enough, but not very artistic, for, altho there was no reason why she should remain in Korea after she had ceased to have any immediate purpose there, she might at least have contrived that the occasion of her retreat should not expose so palpably her motive in going there originally. In leaving the Korean peninsula because she had practically gained possession of the Liao-tung, she confessed, in effect, that her aim throughout had been to gain possession of the latter. That lesson has not been lost on Japanese politicians. Steps will probably be taken to put a speedy end to Korean shilly-shallying about the concession for the Seoul-Fusan road, but the concessionaires will be a private company, and the enterprise will not at present be carried to the north of Seoul.

Bureau of Land Survey.—Foreigners who have attempted to make a study of Korean matters have lamented the lack of maps and charts showing the prefectural and provincial boundaries, the direction of the roads and the lay of the land in general. The native maps are notoriously inaccurate and tho there may be stored away in the archives of the government much of the information which would be elicited by a land survey, yet it has never been placed at the service of the public. On July 8th His Majesty issued a decree, a translation of which is appended, organizing a Bureau of Land Survey, and clothing it with full and almost extraordinary powers. While it is nominally subject to the Ministries for Home Affairs and for Public Works, the high rank of its personnel and their powers render them virtually independent.

With the object of this Bureau we are in the heartiest accord.

We congratulate the government upon undertaking a work which if at all thoro will have its results widely published. The Chief Surveyor and his ten assistants should be employed immediately and the work pushed vigorously. It should result in an accurate map of Korea and subdivision maps of every province and prefecture. It should locate the roads and furnish us with information concerning the towns along them, and the products of the various sections. The matter of distances should be settled, the course; character and distances navigable of all the rivers; the lay of the mountains, and such information concerning mineral deposits as the government may deem wise to make public. When the results have been made public may we not hope that a permanent and beneficial impulse will be given to the matter of internal improvement. For the proper performance of the work the force suggested appears very inadequate. One Chief Surveyor with ten assistants and twenty students will find the five years allotted pass before one-tenth of the work which will have to be done has been accomplished.

IMPERIAL DECREE NO. 25.

The personnel and duties of the Bureau of Land Survey:

I. The Bureau of Land shall perform its duties under the direction of the Ministry for Home Affairs and the Ministry for Agriculture, Commerce and Public Works.

II. The personnel of the Bureau of Land Survey shall consist of three Directors, two Vice Directors, three Secretaries and six Clerks.

(a) The Directors and Vice Directors shall be appointed by the Throne.

(b) The directors shall nominate the recorders one each from among the *chu-in* officials of the Ministries of Home Affairs, Finance, and Agriculture.

(c) The directors shall nominate the clerks who shall be taken, two each from among the *pin-in* officials of the above named three Ministries.

(d) Among the secretaries and clerks there must be at least one who speaks English and one who speaks Japanese.

III. The Directors shall have full oversight and control of the affairs of the Bureau; they shall be entitled to present matters to the President of the Council of State for His Majesty's sanction and in signing official documents shall do so in the order of their respective ranks.

IV. The Vice Directors shall assist the Directors and administer the affairs of the Bureau.

V. The secretaries and clerks shall be under the command

of the Directors and Vice Directors and shall follow their instructions.

VI. In order to avoid inexperienced men the officers of the Bureau from Director down shall, after the organization is effected, continue to serve until the work of survey is completed, tho they may be relieved of other appointments. But this regulation shall not affect the promotion of secretaries and clerks.

VII. The salary of a Director shall be that of a Minister of State: the salary of a Vice Director shall be that of a Vice Minister of State, second class; the salaries of secretaries and clerks shall be that of their respective grades in rank.

VIII. When Directors and Vice Directors are appointed to other offices they will still continue to hold their posts at the Bureau of Land Survey.

IX. The Chief Surveyor shall be a foreigner and he shall be assisted by assistants to the number of ten who shall be under the direction of the Chief Surveyor. Twenty students from the English and Japanese schools shall also be attached to the Bureau to learn the business. The assistants shall be selected by the Chief Surveyor either from foreigners or Koreans.

X. The salaries of the Chief Surveyor and his assistants shall be determined by the directors.

XI. The Chief Surveyor shall work under the direction of the director and vice-directors.

XII. There shall be attached to the Bureau three messengers, nine servants, and three porters, who shall be sent from the three ministries of Home Affairs, Finance and Agriculture, and their wages shall be paid by these three departments.

XIII. The Bureau shall possess proper seals under which it may communicate with the various departments of the government and the provinces.

XIV. The directors of the Bureau of Land Survey, being of the same rank as Ministers of State, shall be entitled to direct and oversee the Chief Commissioner of Police, the Governor of Söul, the various provincial governors and those under them, to facilitate the affairs of the Bureau, and in case these disobey the directions given they shall be reported to the proper authorities to be censured, fined, or dismissed, according to the gravity of the offense.

XV. Men familiar with the work of the Bureau shall be sent as governors and prefects in order to facilitate the work.

XVI. The Chief Surveyor shall be employed for a period of five years, but this shall not effect his term of employment in any other department.

XVII. The survey shall begin with the five wards of Söul and shall be gradually extended to distant places.

XVIII. The surveyors in their work throughout the country shall have the protection of a force of policemen.

XIX. The appropriation to the Bureau of Land Survey, until the work gets well under way, shall be fixed by the Privy Council.

XX. The salaries, expenses for instruments, books, implements and wages of the Bureau of Land Survey shall be defrayed by the Finance Department.

XXI. The expenses of the Surveyor shall be collected by him from the prefecture in which he may be at work. He shall give a voucher for all money so collected and this voucher, when presented to the Finance Department, shall be honored and paid.

XXII. The offices for the Bureau and the residence of the Chief Surveyor shall be arranged for by the Department of Finance.

XXIII. The regulations for the affairs of the Bureau shall be determined by the Directors.

XXIV. This decree goes into force from to-day.

Dated, July 8th, 1893.

OFFICIAL GAZETTE.

(Compiled from the *Independent*)

June 29th. An extra of the Gazette published an Imperial decree which declares that, according to the prevailing custom in other countries, His Majesty is to be the Commander-in-Chief of the army and navy, that the Crown Prince is the Adjutant Commander (next only to His Majesty); and that no prince of the blood imperial shall hold the office of a general in times of peace.

July 1st. By a special Decree, Gen. Le Gendro, the adviser to the Household Department, has been made the adviser to the Council of State.

July 2nd. In regulations for the Household Department an amendment was introduced by virtue of which the ginseng monopoly and the mines belonging to the Department have been transferred to the Bureau of Crown Lands.

Important *Appointments*:—Superintendent of the Crown mines in Pyeongyangdo, Yi Jongtoo; Superintendent of the Crown mines in Chullado and Kyongsangdo, Han Sangwna; Superintendant of the Crown mines of North Hamkyengdo, Yi Doocho; Director of the Ginseng Monopoly, Yi Chaiyeng; Police Inspector of Ginseng Monopoly, Pak Keowon.

Edict:—No. 26 publishes the regulations for the Railroad Bureau. We append the most important articles:

I. As railroads are to be constructed in the country a Bureau of Railroads is hereby organized with the following officers: one superintendent; one manager; two engineers; two *hussas*; five assistant engineers.

II. The superintendant shall control all the affairs relative to railroads, under the direction of the Minister of Agriculture and Public Works. * * *

IV. The duties of the Bureau shall be:—

1. The construction, preservation, and operation, etc., of state railroads.
2. The permission or refusal of sanction to private roads.
3. The yearly estimates and the management of finance in general for state railroads.

X. The minor rules and regulations for the Bureau shall be made and published from time to time by the Minister of Agriculture and Works.

Edict:—No. 27 creates a new magistracy called Sungjin. One of the new treaty ports—Sungjin—is in this new magistracy.

LITERARY DEPARTMENT.

"*Stray Notes on Korean History and Literature.*" By James Scott H. B. M.'s Consular Service. Journal of the China Branch of the Royal Asiatic Society, Vol. XXVIII, 1893-94.

Mr. Scott during his long residence of nine years in Korea was a busy student of the language and history of the people. His "Manual of the Language" passed into the second edition and has been a boon to many a beginner in the study of this peculiar and somewhat difficult language.

In these "Stray Notes" Mr. Scott tells us the Mohammedan traders were the first foreigners to visit the southwest coast of the peninsula towards the close of the eighth century. "Their presence in the country is proved by a philological factor peculiar to Korean euphony whereby *shinra*—zenra of Japanese and *shinto* of the Chinese—passes into *silla* of the Korean."

The next foreigners to visit Korea were the Dutchmen who were shipwrecked and held captive for years. Henri Hamel tells the story written towards the close of the seventeenth century, and so faithful is the account and so few have been the changes among the people, that place after place has been identified and "every scene and every feature can be recognised as it were a tale told of to-day." Two Dutch vases were unearthed in Seoul in 1886. The figures of Dutch farm life told their own story and the well worn rings of the handles bore evidence of constant use for years. Mr. Scott suggests that the presence of these Dutchmen might perhaps explain the anomaly noticed here, namely blue eyes and fair hair. If so, how does he explain the distinct Jewish face so clearly marked on some Koreans?

The third period of contact Korea had with the foreigner dates from the attempt of the Jesuit Fathers to enter the country in the early part of this century.

The language, the author thinks "both as regards its own intrinsic peculiarities as a distinct tongue, and especially in respect to ancient Chinese sounds, is well worthy the serious study of sinologues and philologists."

Korean civilization dates from the advent of Kija, who with 5,000 fol-

lowers founded the city of Pyeng-yang. His grave, carefully kept, lies to the north of the city and is "venerated as the resting place of Korea's patron saint." Mr. Scott accounts for the two classes of people, one tall of stature with well cut features; and the other, Japanese, with its distinctive individualities of build and physiognomy, to the invasions from the north. Up to the second century "the peninsula was occupied by a congeries of rude tribes under petty chieftains warring and fighting with each other, but all the time being driven farther and farther south as the hardy inhabitants of the north forced their way into the country and settled in the plains to the south of the Yalu river. The aborigines, driven from their homes by the invaders from the north, sought refuge in the Kiushu Islands in Japan across the Tsushima Channel." The tall angular Korean of to-day traces his ancestors back to valleys of the Sungari river; while the short, stocky Korean was the aborigine who fleeing to Japan, and mingling with the people of low stature there, returns to his native heath smaller than his northern conqueror.

"And recent researches ascribe the Japanese language to Aino origin based on Korean grammatical construction and the remarkable parallelism and similarity of Korean and Japanese syntax can only be explained by race identity in pre-historic ages. The explanation offered is, that the Ainos impressed their vocabulary on the immigrants from the peninsula, but that these immigrants were unable to abandon their own peculiar grammatical construction. Certainly, in subsequent historical years, art and literature have always been intimately associated between the two countries: Korea imports and borrows from China, and in her turn passes on her new civilization to Japan, where the pupil, more apt than the master, and located in more favorable surroundings, has long outstripped Korea in the march of progress."

We should like to notice further these interesting "Stray Notes" and may refer to them again in a succeeding number.

NOTES AND COMMENTS.

The Seoul Post Office transmitted 55,713 letters and packages last month, an increase of 10,349 over May.

The Glorious Fourth was spent with much enthusiasm in the capital and, white and blue were much in vogue that day.

The city statutes we understand caution the people not to eat green fruit. This law is a dead letter if one may judge from the quantity of unripe fruit exposed for sale. Yet you hear people groan and wonder why they are not perfectly well.

General Dye leads off with a fine crop of early apples Early Harvest and Red June. Larger Early Harvests and more delicious Red Junes it has never been our good fortune to eat. The Red Astrachan trees are well loaded this year, the flavor excellent, but the fruit is a under size.

The United States Consul General in a report to his government says there are over 100 bicycles in use in Korea. "Nearly all the wheels used in Korea are made in the United States. Japan comes next as an exporter of wheels to this country." He thinks a repair shop is the "great thing needed to popularize" the bicycle in Korea and that "ladies' wheels are the best

adapted for use by the natives here, as the men wear long skirts," an opinion in which we agree.

The Government language Schools closed the middle of this month. The educational system in Korea is still in its infancy. Apart from the schools mentioned above, there is a normal school with some 30 pupils enrolled; 9 primary schools in Seoul with 818 boys. The annual estimate allowed for these 10 schools is \$14, 416. There are 21 primary schools throughout the country. This is better than nothing, but it cannot be said the government is making itself poor in advancing the cause of education.

It looks as tho Korea were about to have two political parties. The Independence Club has become a free lance in politics and to a certain extent stands for popular rights and seemingly free speech if the daily sessions held the latter part of the month may be taken as a criterion. The Pedlars guild, a compact and powerful organization before the war, was abolished during the period of reformation. On the 3 ult. some of its leading members formed a new society known as the *Whang kook* or Imperial Society. H. I. H. the Crown Prince subscribed \$1,000. to the Society and it thus starts off under imperial sanction and encouragement. It is conservative in spirit and the Pedlars may be called the "tories."

In the advance sheets No. 135 of Consular Reports we notice the declaration of neutrality by Korea. This fact should have been recorded by us last month. Under date of April 28, 1898, Minister Allen sends from Seoul the following copy of a note received from the Foreign Office:

FOREIGN OFFICE, SEOUL, April 27, 1898.

Chyo Pyengjik, Minister for Foreign Affairs, to the Hon. H. N. Allen, United States Minister.

SIR: I have the honor to acknowledge the receipt of Your Excellency's dispatch of to-day's date, concerning the state of war now existing between the United States and Spain.

In reply thereto, I have the honor to assure Your Excellency that my Government will observe the strictest neutrality in this affair.

I beg Your Excellency to convey this message to your Government.

We are indebted to Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society for Korea for a copy of the June number of *The Bible Society Reporter*, of the anniversary of the Society held in Exeter Hall, on May 4th the report was made that the issues for the year of Bibles, Testaments and Portions of Scriptures amounted to the magnificent sum of 4, 387, 152 copies, "or 181, 120 beyond the largest ever announced at any previous anniversary, and more than 611, 019 copies than the total of last year." In the report on translation and revision we do not see any mention of the work in Korea, but we hope at the anniversary next May, Korea in this respect may occupy a due proportion. Thro the earnest and constant efforts of their agent here, the work of this Society in Korea is growing encouragingly Bishop Ingham in his sermon at St. Paul's declared "the Bible will survive all the books that are written about it, and that are written against it."

A writer signing himself "Grenon" in the *Peking and Tientsin Times* of June 25th describes his visit to Seoul. The mudflats at Chemulpo impressed him as "unspeakably dreary and ugly" and he thinks it a "matter for congratulation that such freaks of nature are not more common." Coming to the Hermit capital he says the approach is "steep and picturesque in a way of its own," a remark we fail to understand, the streets for their width and cleanliness impressed him and he ventures to remark: "How Pe-

king folks would revel in these roads! Fancy biking in the Celestial capital! Yet yonder were a party of missionaries pedalling it merrily." Seoul's proud and justly so of its streets. Let Peking follow our good example.

He visited the royal palace at the foot of Imperial Seal mountain and "entering the park-like grounds in which it stands we felt tempted to quote Thomson's lines from the "Castle of Indolence":--

A pleasing land of drowsyhed it was,
Of dreams that wave before the half-shut eye,
And of gay castles in the clouds that pass,
For ever flushing round a summer sky:
There eke the soft delights, that witchingly
Instil a wanton sweetness thro' the breast,
And the calm pleasures, always hover'd nigh;
But whate'er smacked of romance, or unrest,
Was far, far off expelled from this delicious nest.

"Far, very far indeed we seemed from the madding crowd and every earthly thing: alone with nothing but the memories of a tragic fate worked out in such fair scene. It was interesting to pass thro' the many-roomed Palace where the murdered Queen, and the strong-willed Empress-Dowager had once held sway, and recall the curious impulse which had made the poor bewildered Emperor thro' those stirring days cling like a child to foreign friends."

The Emperor he thinks "a quiet simple-minded, kindly man; if not possessing brilliant parts, at least no startling vices.

"And what of the people! Can one attempt to describe them? Perhaps good-natured indolence comes near the mark; that indolence which accepts vice instead of virtue, not by preference or deliberate choice, but simply because its acceptance saves the trouble of conflict. We fancy this is somewhat the unspoken creed of the country; to do as well as is possible with a minimum of effort. The Koreans did not strike us as people who would be uncleanly, dishonest, untruthful or revengeful from deliberate love of those characteristics, but because the trend of human nature lies that way, and this 'tis easier.

"But we did not study: we had come to enjoy, not write a book or an elaborate critique on Korea, past or future; and we did enjoy everything. The clear, limpid atmosphere and delicate colouring which made everything to us who knew Japan, appear like some dainty water colour sketch in comparison to some warm-tinted oil painting. It was a pity the women swathed themselves from head to foot in odious, misshapen garments, but it was Korean; it was a thing apart, unique. The country and its surroundings was utterly and entirely new, unlike either China or Japan, and it was a bright new dream, the charm of which accompanied us back all the way to the little oasis in Mud Flat North which we call 'Home.'

ARRIVALS.

1. Seoul, July 15th, F. Reinsdorf, Esq., the new German Consul.

In Seoul, July 15, Dr. and Mrs. R. A. Hardie and four children, to join the mission of the Methodist Episcopal Church, South.

In Wonsan, June 15th, the Rev. J. S. Gale and family, from furlough in Canada.

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INDEPENDENCE ARCH

THE KOREAN REPOSITORY.

AUGUST, 1898.

THE INDEPENDENCE CLUB.

THIS organization which has of late has taken a prominent part in examining the official conduct of high Korean officers was the legitimate outcome of the first clause of the Shimonoseki treaty made between Japan and China in April, 1895. The clause reads:

China recognizes definitively the full and complete independence and autonomy of Korea, and in consequence the payment of tribute and the performance of ceremonies and formalities of Korea to China in derogation of such independence and autonomy, shall wholly cease for the future.

By this treaty Korea, thro no wish or exertion of her own, ceased to be a dependency of China and became an independent state. There are many anomalous things in this country and the freedom of Korea must be classed among them. There was no independence party either before the war in 1894 or immediately after it. The people, under the leadership of Tonghak chiefs, rose in rebellion against the almost unprecedented oppression of the unscrupulous officials then in power. But they were loyal to the king; they were satisfied with the friendship and protection promised them by the suzerainty of China. Give them a decent government and they would care for nothing more. Freedom from any restraint, however mild, they were not longing for. There was no popular uprising to drive the foreigner from her shores; there was no popular uprising to welcome the power that secured

the independence. The "ins" in the government got out as fast and as unceremoniously as possible at the opening of the war and the "outs" took their places with a promptness born—let us hope of an ardent patriotism.

The reformation of the government under the leadership of Japan was the work that occupied the sole attention of the Korean leaders and foreign advisers during 1895. With what success the world has long had abundant information to form an opinion.

Towards the close of 1895 a young Korean returned to the land of his birth after having been away eleven years. During his absence he had become a naturalized American citizen, but the love he bore for his native country had not decreased, but if anything had become more intensified than ever. Philip Jaisohn is his foreign name; Soh Jaypil is the name he is known by among the Koreans. Dr. Jaisohn was connected with the *meute* in 1884 and with the other leaders had to flee for his life. He did not stay long in Japan, but went on to San Francisco. He was in a strange city, among a strange people of whose language and customs he was ignorant. He sought work. "What can you do?" "I have two hands and with these I am willing to do anything that you give me," was his reply as he held up his hands in explanation. From that day until he graduated with honor in the Scientific Course in La Fayette College, Pennsylvania, this young Korean by indomitable perseverance fought his way single handed and alone. After graduation he entered the Civil Service of the United States government, continued his studies and in due time received the degree of Medical Doctor from Johns Hopkins University. When he came to Korea in the fall of 1895 he was a practising physician in Washington, D. C., and lecturer in two medical schools.

Such a man was needed in Korea at this time. When those associated with him in the zealous tho foolish efforts to introduce western civilization into the country in 1884 returned after an enforced absence of a decade it was but natural that Dr. Jaisohn should return also. When they were pardoned for their part of offences he was included among them. Thus freed from any wrong

that might be charged against him, he was at liberty to enter the service of his country and he was made an Adviser to the government and to the Privy Council. Placed into positions of influence, Dr. Jaisohn early in 1896, with almost perfect abandon threw himself into the various reforms then before the government.

On April 7th of this year he started *The Independent*, a modest little sheet of four pages, issued three times a week. The first page was written in English and the other three pages in the vernacular. The paper met with a hearty reception by both foreigners and Koreans. At the close of the year the paper was changed and issued in two parts, both being much enlarged. The Korean edition, we may note in passing, on July 1st of this year began to appear as a daily.

The position of adviser to the government and that of editor of two papers may to some seem incongruous and in some countries, probably would not be allowed, but Korea is an exception in many things and for nearly two years Dr. Jaisohn was able to carry on the joint duties of adviser and editor.

The Gate of Welcome and Blessing stood in Mo-wha-kwan, the western suburb of Seoul. To the north of it was the famous Peking Pass, the road thro it up to within a few years, answered well the description applied so frequently by Mrs. Bishop to Korean roads—"infamous." To the east of the valley the city wall winds lazily like a huge boa-constrictor up over the knolls and crags ending in Pulpit rock; on the west it is bounded by the Toong-koo-chai or Circular ridge of mountains on the highest point of which was the last beacon fire to signal to the Nam-san beacons the state of the kingdom. The valley stretches southward under different names and widening constantly to the western slopes of Nam-san and to within a mile of the river. At the head of this valley stands the "House of Illustrious Thoughtfulness." Here was erected the gate of Welcome and Blessing, the gate to welcome and to receive the blessings of the ambassador from China. In this house the ambassador tarried before the king went out to meet him. In this place, during the "piping times of peace," the William Tells of the past assembled, not to meet their Geslers or to

shoot apples from the heads of their own sons, but to indulge in the pleasant diversion of harmless target practice.

The reformers thro whose hands the country was fast breaking loose from its past traditions, removed all outward emblems of subjection to China. The Gate of Welcome and Blessing was torn down in February, 1895; the Red Arrow Gate inside the city marking the entrance to the Nam-pyel-koong—the Southern Detached Palace—the building occupied by the Chinese ambassador during his stay in Seoul, was removed: the monument at Song-pa, eight miles east of the city, erected at the close of the Manchu invasion, was thrown down.

Dr. Jaisohn, with that progressive spirit so characteristic of the people of his adoption, "suggested to the cabinet," to quote his own words, "the advisability of establishing a public park near the city for experimenting in the cultivation of fruit trees, forestry, flowering plants and various foreign shrubs. A part of the park to be reserved for out-door games such as tennis, foot-ball, cricket, baseball, etc., a part for the use of the government officials who may get fresh air exercise after their official duties are over. He further suggested that a part of the park be reserved for the public, where all classes can come and sit down once or twice a week and listen to instructive lectures or addresses on timely subjects." The scheme was a comprehensive one, and involved the outlay of much money, but it was favorably received by the cabinet and the officials then in power, and Dr. Jaisohn, having learned that it was best to strike the iron while it was hot, urged the formation of a society to carry out the suggestions offered to the cabinet. We quote again, "About a dozen or so of the prominent officials held a meeting in the Privy Council building on the 7th of June and organized a society with the name of The Independence Club." They elected Gen. An Kyerg Su, President; Hon. Yi Wan Yong, Vice President; Hon. Yi Cha Yun, Secretary, and Gen. Kwon Chai Heng, Treasurer. Thus was formed in the quiet of a room in the building where the Privy Council held its meetings an organization that for two years has exercised a commanding influence upon Korean affairs.

It was at this same meeting that Dr. Jaisohn further suggested that it would be "a grand thing for the society to build an arch nearby or on the site where the Gate of Welcome and Blessing stood to indicate to the world that Korea no longer looks upon the coming of the Chinese ambassadors as a blessing. The erection of such an arch would impress the people and future generations of the reality of the independence of their country." The scheme met with general favor and arrangements were made for carrying out the same. The funds for the erection of the arch were raised by voluntary subscription. The formation of the society and the plans for erecting an arch had the sanction of the King and His Royal Highness, the Crown Prince, graciously donated one thousand dollars for the furtherance of these objects.

Dr. Jaisohn was requested to draw the design for the arch which he did with the assistance of Mr. Subatin, a Russian architect then living in Seoul. We are able thro the courtesy of a friend to present in this number of THE REPOSITORY a good picture of this beautiful arch. It is built of solid granite, forty-two feet high, thirty-three feet wide, and twenty-one feet deep. The tunnel is seventeen feet wide. Inside the towers on the west side is a spiral staircase leading to the top of the arch. On the south, or side towards the city, above the arch are the words "Independence Arch" in Eumun while the same words are on the north side but written in Chinese. This reversal of the languages may be taken as one of the fundamental principles of the promoters of the reforms, namely the exaltation of the vernacular and the relegation into the background of the Chinese.

The corner-stone was laid with appropriate ceremonies on the 21st of November, 1896. We give the program in full:

Song—"Korea,"	-	-	-	STUDENT CHORUS.
Laying of the Corner-stone.				
Prayer,	-	-	-	REV. H. G. APPENZELLER.
Address by the President,	-	-	-	GEN. AN KYENG SU.
Address—"How to Perpetuate our Independence,"				HON. YE CHA YUN.
Song—"Independence,"	-	-	-	STUDENT CHORUS.
Address—"The Future of Our Country,"				HON. YE WAN YONG.
Address—"Foreigners in Korea,"				DR. PHILIP JAISCHN.
Song—"March,"	-	-	-	STUDENT CHORUS.
Drill by the Students of the Royal English School.				
Refreshments.				

A year later the arch was completed and stood forth in grace and simplicity. But no one knew anything of it or seemingly cared the least about it. On the day the corner-stone was laid there was the greatest interest and enthusiasm. Thousands of Koreans and nearly all the foreigners in Seoul were present. There was music in the air, banners were flying, boys from the several schools attended in bodies and congratulations were heard on every side. The contractor pegged away at his job and when he got thro he left it and nobody manifested, as far as we know, the least concern about the enterprise that was begun under such auspicious circumstances. Some day the historian will perhaps give us the reason for this very marked change of feeling on the subject of the independence of this country.

The cost of the erection of the arch was over four thousand dollars and it stands in a beautiful place and in silence proclaims the independence of the land.

The Independence Club spent some two thousand dollars in repairing the hall where its meetings are held and in entertainments on public occasions. Owing to the lack of funds the scheme of making a park has been abandoned for the present. The main object of the original promoters of the Independence Club was, to quote once more the words of Dr. Jaisohn, "to discuss matters concerning national improvements and customs, laws, religions and various pertinent affairs of foreign lands. The main object of the Club is to create public opinion which has been totally unknown in Korea until lately. The Club is really the center of distributing useful information. It is therefore more of an educational institution than a political wigwam as is supposed by some. These weekly meetings produce wonderful effects upon the thoughts of the members. They begin to realize the superiority of western civilization over that of eastern civilization; they are gradually becoming imbued with the spirit of cohesion, nationalism liberality of views and the importance of education."

These words written at our special request by the founder of the organization on the eve of his departure from Korea indicate the lines upon which the Club was running while he was present

and along which it was his hopes it would continue to run. The last three or four months marked a change in the attitude of the Club. The present presiding officer said in his address to the Emperor, as published in our last number, there has been an "estrangement" between the ruling classes, which at first were prominent in the discussions of the Club and the common people. "This estrangement destroyed mutual sympathies and gave rise to distrust and suspicion until to-day the Government and the Club stand opposed one against the other." That the Club has drifted from the purpose for which it was originally formed seems reasonably clear. That the discussion of principles in the abstract will naturally if not inevitably lead to applications in the concrete seems also a well established law.

At present the Independence Club, composed largely of the middle class of intelligent and earnest men, is a potent factor in Korean politics. It has for some time been devoting its energies to asking awkward questions of cabinet ministers and officials. It insisted on the resignation of one of the oldest and most influential Korean statesman and succeeded; it has called others to its bar and publicly examined and impeached them. Its discussions are public. The common people can attend the sessions. Judging from utterances and printed reports some one is giving close study to laws now on the statute books, notes carefully whether they are enforced or not, and when their enforcement is proposed the members give a hearty second. It is not within the province or aim of this article to discuss what effect this Club will have upon the future of the country; whether its present policy is calculated to be productive of the greatest good or not. If we have given a correct account of the origin, growth, work and present status of this organization our aim has been accomplished.

EDITOR.

KOREAN FARMING.

THERE are a number of farming practices among the peaceful peasantry of Korea that presumably have been born of our common mother—necessity. Primitive their farming certainly is; but in this very primitiveness we have customs that are worthy of note, if not of adoption. Their practice of mixing manures with ashes is an admirable one except that it should be done at the time of planting instead of continuously; as mixed continuously it loses much available ammonia which evaporates. The Korean, however, not only twice removes the manure, but after this mixing has decomposed and the liquids are absorbed, he pulverizes it fine with a hand hoe and sows with the seed. It is only recently that agricultural scientists have found out the value of applying manure with the seed in an available form for the plants to assimilate it, while Koreans have presumably practiced this method for centuries. It is to be hoped he will soon add to this practice a knowledge of what constitutes good manure, that he may avail himself of many sources for increasing the quantity of fertilizers made ready to his hand.

SOWING—SOME ADVANTAGES OF THEIR PRACTICE. The Korean farmers' practice of ribbing rather than broadcasting has many things in its favor—especially in this country with its rainy season and primitive customs. It will answer all kinds of crops. It permits hand-hoeing or horse-hoeing. When only using a limited amount of manure it is more productive of grain, especially when it is apt to lodge, and in all cases it will produce as much straw. In a wet season, which is always the case here, ribbing is more favorable to harvesting, because the space between the ribs admits the air freely and the grain dries much sooner. The water also passes off the ground much more quickly than it would off large lands, thus preventing washouts. The reapers can cut more and take it up cleaner. Winter crops are better covered with snow and less apt to kill when ribbed.

I have been testing large land farming in Wouan, but have not yet had sufficient success to warrant me in advising the Korean to drop his practice of ribbing except for clover and

possibly such grains as produce soft straw which will not stand when very tall. I can, however, heartily recommend to them the "Planet Jr." horse hoes and cultivators to further their planting in ribs. One of these implements will do the work of six men and do it better. They cost about twenty three silver dollars each, laid down in any of the Korean ports. It costs about \$1.60 silver to weed an acre. The best Korean farmers weed a millet crop, for instance, six times in one season at a cost of \$9.60 if he has it done. An average farmer in Wonsan has annually say, two acres of millet, one of potatoes, one of beans, one of melons and one of turnips and cabbages, besides his rice fields. In this calculation we can only consider the millet, beans, potatoes and turnips. This will give five acres of crops that can be weeded and these implements, which, in the ordinary way would cost \$56.00 silver, for the wages of a cow and a man say \$16.00. I can think of nothing that will better teach this country the value of time than these effective implements.

The Korean farmer knows and practises one thing well that is by no means universally heeded by our western farmers—he keeps down the weeds and loosens the soil. He knows that "if you tickle the soil with a hoe it will laugh with a harvest."

There is enough plant food locked up in most soils to last a millennium without exhausting the soil. Sin, however, has locked this plant food in the soil and the word of the Eternal still remains unbroken: "Cursed is the ground for thy sake. In the sweat of thy face shalt thou eat bread till thou return unto the ground." Science tells us all about it: how to plant, what to plant, but the thorns and thistles continue to grow and the soil to retain in a dormant state its abundance of plant food until freed by the horny hand of toil. There is a good time coming with the coming Deliverer and then shall even the desert bloom and blossom like verdant Sharon. Meanwhile the Korean farmer tickles his field with the best hand hoe in the world, and for him, crippled as he is with exorbitant rents, small farms, rundown seed, bad government, and the very limited means at his disposal, they smile with a wonderful harvest. In this land of inborn lethargy it is a real pleasure to bear testimony to this industry of the oppressed Korean farmer.

THE SYSTEM OF CROP ROTATION. I have a fair sample of several clays on my property in Wonsan. They are not however lacking in silicate. It is available ammonia, phosphates and potash they cry for continually. Given these I get a return in good crops and without a supply of these plant foods in available form for assimilation they are poor. I presume it is true of all countries. Scientists have amply demonstrated that the prin-

cial component parts of the soil are clay, lime, sand, water and air, and that these contain the necessary plant food. Plants however can assimilate but little food out of the soil without the "tickling" process. Varying quantities of argil, lime and sand gives us different soils. The medium is undoubtedly best, but an excess towards adhesion is obviously the safer variety. Light soils flourish under grass husbandry, but on these wheat can seldom be cultivated. Then clays and peat earths are more friendly to the growth of oats than of other grains. Neither of these are friendly to grass. Wheat ought to be the predominant crop in a bread eating country, upon all the rich clays and strong loams; and light soils of every kind are well adapted for turnips, barley, etc. I have watched Koreans cropping—the soils they choose for different crops, the system of rotation, etc.; I have listened to their discussions on this subject and have found them wonderfully intelligent. Once in a while you will see them cultivating wheat on a sandy soil where they should grow potatoes or roots, but I presume this is due more to press of circumstances than to lack of intelligence.

THEIR CROPS. Millet, of which they have four varieties with their variations, is the poor man's crop. While it is not as much prized for food as rice, yet it is no doubt the better food and supplies almost the entire cereal food of the bulk of Korean farmers.* The straw of the two varieties mostly cultivated furnishes the winter fodder of their beasts of burden. Analysis shows the hay of the same varieties in the west to be much richer in protein than any other hay except clover. So valuable is the straw to the farmer that it is one of the most difficult products in Korea to purchase and commands a price out of all proportion to the cost of grain. Wheat they cultivate largely because they drink largely. It always has a ready sale for the distillery. Bailey is cultivated less, being used principally for food and is not highly esteemed. It commands about two-thirds of the price of wheat. The cultivation of the *soya* bean is on the increase owing to the Japanese market. Its value is fast approaching that of wheat. The bean is used in the manufacture of sauce and for feeding stock. Other beans of good flavor and very nutritious are sparingly cultivated for food. Rice of course, is the cereal mostly prized. It rules the market and commands a price from two to three times higher than the same bulk of wheat. Cotton is little cultivated since the introduction of Manchester shirting. Buckwheat is cultivated to

*This statement is no doubt true of the farmers in northern Korea, but will need modification to apply it to those in the southern part where rice is the staple food.—*Ed. K. R.*

considerable extent, from which the unwholesome *cooksoo*, vermicelli—Korea's national dish. Sesame is cultivated for the manufacture of oil used by the better class as a condiment much as the Spaniard uses the oil of olives. There are other crops, principally cabbage, turnips, potatoes, cucumbers, melons, etc.

THE INTRODUCTION OF OTHER CROPS. Corn is little grown in Korea. The wisdom of all attempts to introduce it increased cultivation at present appears doubtful. It invariably deteriorates in this climate and refuses to yield a large crop of grain under the highest cultivation. Large ears from western seed, yes! but the general yield is poor. Ensilage has proven its worth in the United States, but Koreans are not at present able to build silos nor are they able to understand their value. The feeding value of dry, woody cornstalks as fodder, even under the best advantages, has scarcely been proven, and for ensilage the accompanying table shows it to be the least in value:

Corn silage	1.7
Red clover silage	4.2
Soya bean silage	4.1
Cow pea silage	2.7
Field pea silage	5.9

For Korea I do not think anything will equal millet silage unless it be red clover. I regret I do not have its percent in protein. After faithful attempts to produce a good crop of corn under favorable circumstances without success and seeing the grains in cultivation here and the market they have, I could not conscientiously recommend its cultivation to the native farmer.

An agricultural paper recently spoke of the excellent flavor of buckwheat pork over all other feeding, adding significantly that it required, however, the old proverbial "razor backs" to get the best result. This gave me courage to feed and sample a Korean black pig. But when the pork came on the table the struggle to raise the first bit to my mouth was painful in the extreme. Not so the second. It was fit for a king. When the Korean told me the western pork was tasteless, I was filled with indignation and scorned his nasty black pig; I understand him better now. However, in his present poverty he might yield a point and introduce a strain that will give him 300 pounds of pork in eight months.

An old and extensive poultry keeper told me "as a great secret" that there was nothing equal to buckwheat to make hens lay. I recommended this cereal to a Wonsan poultry fancier who acted on the advice and in the spring told me he never had had so many eggs before, and that the flesh of the

fowls and flavor of the eggs was magnificent. This result is principally due to the large percent of nitrogen found in buckwheat bran.

There is already a market created here for buckwheat. It produces a big crop. It is the poor man's friend—growing well without extra fertilizer. It pulverizes the soil and if turned down green makes a splendid fertilizer being next to clover, one of the richest crops in nitrogen. It will also produce a bountiful supply of honey.

For roots my experience thus far favors the parsnip for easy cultivation, productiveness and easy storing.

When their superiority over other roots in plant and animal food is considered, it would seem to be a desirable crop for this country but for one thing—it requires a full season to mature. I am of opinion that the Swedish turnip will grow a fairly good crop sown in the rainy season after wheat, oats or barley, and may suit the Koreans better for stock feed. This is principally theory, not having been sufficiently tested as a fact. It is well to remember also that it will probably be a long time before the Korean will grow roots to feed to his stock. And the farmer has this to be said in his favor that he can fatten and sell a beeve for less money on his method of feeding, than he could buy the feed for on the western plan, much less the animal. The secret is in boiling the nutritious straw along with the soya bean into a kind of soup. Half boiling would be a waste of feed and fuel. No! the beef will not be nearly so fine in grain or flavor. His methods, however, will bear close scrutinizing before his western advisers attempt to teach him to fatten a beeve for the Korean market with the resources at his disposal.

SOME SUGGESTIONS. I have frequently said that any attempt to teach the Korean anything other than the gospel which is backed by divine power, is a very thankless task. The loss of "face" consequent upon accepting the westerner's precept will doubtless for many years to come, prove a sufficient barrier to teaching in the abstract. Their character, however, leaves one hopeful opening to those who have a disinterested concern for the welfare of this people. I refer to the possibility of teaching them by example. Teaching by object lesson not only "saves their face," but gives the advantage of "that prince of senses" to which the world owes so much of its knowledge. After example has won sufficient respect for the westerner's knowledge, abstract teaching would be in order. Were I asked upon what branch of industry the Korean Government could best spend its resources for the country's advancement, I should unhesitatingly advise an Agricultural College and Experimental Farm Sta-

tions, fully equipped with western teachers, and superintended by an able foreigner of experience in Korea, who has heart sympathy for the people. Without such a superintendent any such effort would be largely fruitless, as the experiment stations would spend the bulk of their energy in demonstrating farming so "high" that it would overreach the ability of the peasantry to reach it, and indifference to the country's welfare would submit to the despoiling of every effort by useless government employees.

MALCOLM C. FENWICK.

SIX OLD PALM-LEAVES DISCOVERED.

IT was quite an unexpected good luck that fragments of a Sanskrit MS., written on palm-leaves, were discovered in Korea and brought to me by Mr. S. Wada. He spent three years in Seoul, the capital of that country, on his business, and came home last year. Before he left there, he heard that a countryman of his had discovered ten palm-leaves in a monastery twenty miles from Seoul, and been willing to part with them. So he sent a man to get them, but he received only six instead of ten. The names of the monastery and its place are at present unknown but I hope I shall soon be able to hear them, and, if possible, to get some more palm-leaves, as Mr. Wada is now going back to Korea again.

The palm-leaves are very old, and suffered partly by the margin and partly by the fading of the ink. It is curious to notice that not only the alphabet used in this MS. is similar to that of MS. I of the Hodgson Collection of the Royal Asiatic Society in London (see Cowell and Eggeling's Catalogue, Plate 2), but also the text is the same. It is the *Astasahasrika* (i.e. 8000) *Prajñāparamita*. The palm-leaves are numbered 165, 166, 177, 178, 179 (and 180 unseen) respectively. They are 14 inches by

2½ inches and seven lines in a page. In folio 165a, we read **Aryastahasrikayam Prajñāparāmitayam Mayopamaparivartto nama sadvimsatitamah**, 145.

The text in these fragments somewhat corresponds with the Chinese version of the Mahāprajñāparāmitasūtra, made by Hiuen-thsang, A.D. 660. This sūtra is No. 1 in my Catalogue of the Chinese Tripitaka, and complete in 30 volumes in the 洪, 荒, 日—cases, in the new Japanese edition. As this work in Chinese contains sixteen long and short sūtras, divided into 600 fasciculi, the 8000 Prajñāparāmita is the fifth sūtra, in ten fasciculi, from 556 to 565. In the new edition the fifth sūtra is in the 8th volume folio 73 *et seq.*, and 9th volume folio 1—22, of the 日—case. Now the text in the present palm-leaves is to be compared with the Chinese version, folio 18b—19a and 21a—22a, in the 9th volume above mentioned.

This is only a brief account of this MS. that I can make at present. Anyhow this is the first time when I have realized my long dreamed hope to see Sanscrit MSS. preserved in Korea.—**BUNYU NANJO**, In *The Hansei Zasshi*.

GRACE'S WEDDING.

THE great event in the life of every young Korean boy and girl is their wedding, recognized to be a most important event, but something in the decision of which they have little or no part. The Christians are beginning to seek alliances for their sons and daughters among those of the church. This is as it should be and is a most hopeful sign. The objectionable features of weddings as observed by non-christian people are discarded, that which is indifferent but looked upon as desirable is retained by our Christians.

It was a Christian wedding celebrated some time since at the Tal Syeng Chapel in Sang Dong, Seoul about which I propose to give an account. The bride came from the country forty miles away. She was pretty, gentle and attractive, and belonged to the family of a well-to-do farmer of the Yangban class, a desirable person for a daughter-in-law. But none of the various sons proposed by partial mothers or interested "go-betweens" came up to the standard set by the father and mother of our Eun-hai (Grace).

About four years ago these people became earnest and consistent Christians, and when Grace had reached the mature age of seventeen, and it seemed desirable to conform to the custom of the country, they announced most positively that none but a Christian could become her husband and that the mother-in-law must also belong to the faith. There were but few of these in the village where the family lived, or in the immediate neighborhood, so the mother came up to Seoul to find a suitable match for her daughter.

I believe it is never an easy matter to find anyone quite good enough for an only child, even in America, and how much more difficult the search becomes when the mother-in-law has to be taken into consideration. We were, however, in this case able to recommend one for the latter position whom we thought a little better than the average. The two mothers met and talked over the respective merits of their children. Everything seemed promising, and the mother hastened home to send her husband to see the boy and make further acquaintance with the family. He came and saw, pronounced the candidate satisfactory, and preparations were immediately commenced for the marriage.

First, there was the sending of the Satjou. This is a paper on which is written in Chinese the day, the month, and the year in which the prospective groom was born. This document is wrapped in red silk and ornamented with green and gilt cord and tassels. The bride sometimes sends a similar one to her betrothed, though this is not considered strictly necessary. When the parties belong to a heathen family these papers are sent to the moutang (fortune-teller) who decides upon a propitious day for the marriage.

In the case of our Grace, the preparations for the wedding were quite elaborate, for was she not going to the Capital to live? There was weaving of silk, of cotton and linen, beside the usual work of trousseau making, in all of which Grace took her part. There was no dressmaker with "new fangled notions," even for the bridal robes. The loving fingers of mother and neighboring friends set all the stitches, and fashioned the garments just as they had been done for themselves, and their grandmothers, and great-grandmothers.

At last the day for going out from the home and starting on the journey to Seoul arrived. Eun-hai's belongings were piled on the back of a bullock to such a height as to make the poor creature appear decidedly top-heavy. A few of the more precious articles which could not be trusted in such a precarious position were stowed in the sedan chair with the bride, or carried in a pack on the back of an accompanying friend. The father took his walking-stick, formidable as an Alpenstock, stationed himself by the side of the sedan chair, and the train started.

The journey to Seoul occupied two days. The party came at once to Tal Syengi Koung, for the mother insisted she was giving her child to me. A messenger was speedily sent to the house of the to-be-mother-in-law to summon her to an inspection and acquaintance. We were sure she could find no fault with face or form, or even with the bridal outfit, but whether Grace would be always tractable and submissive could only be proven later on.

The mother-in-law brought with her the usual offerings, namely: two silver pins for the hair, two heavy silver finger rings, a bright yellow silk jacket with purple trimmings, two or three other jackets of more delicate hue, also the red skirt in which the marriage ceremony was to be performed, as well as others for more ordinary use.

One might easily imagine that the groom would have some curiosity to see the bride, and that he, too, would hasten to pay his respects to her; but I assure you our Korean young men are not guilty of such improprieties.

The next important person to appear on the scene was the Sumo. It is the business of this woman to arrange the toilet of the bride, and also to train and assist her in making the bows which are a very important part of the Korean ceremony. The Sumo's first business was to bring forward her little tweezers and proceed to pull out all the short hairs on the forehead. Koreans like to have the hair low on the temples, but the hair above must be removed to give the forehead a square appearance. Next the eye-brows received attention. All the straggling hairs were removed, leaving a symmetrical curve only. Then came the painting process. The beautiful complexion of our Grace was entirely covered over, and her face made as white as plaster. Small bright spots of vermilion were put on each cheek, another on the centre of the forehead, and the lips also touched with the same color. Her hair was done low on the back of her neck, and although it was heavy, and as we thought almost luxuriant, to it was added much more which had been hired for the occasion. The whole was held in position by silver pins, twelve inches or more in length. Over the ends of these pins were thrown long streamers of purple silk on which were Chinese characters in gilt, signifying, "Long life," "Great riches," "High rank," "Many sons," and similar sentiments.

After the hair-dressing Grace was swaddled in garment after garment, skirt upon skirt, until her figure somewhat resembled one of our large water barrels. Last of all came the yellow jacket and the trailing red skirt. A little crown was placed upon her head; her hands were enveloped in a piece of white muslin, and she was pronounced by the assembled friends "very beautiful."

To our eyes all the beauty had departed; she too nearly resembled the bright colored pictures we so often see in the temples. She had become more of a statue than the amiable girl we had known her to be.

At the right moment the bridegroom was summoned. He appeared in official robes, as is the privilege of any man on his wedding day. The bride with closed eyes bowed four times. The groom bowed twice; then, together, these strangers walked to the chapel, where the Christian ceremony was performed. A wedding feast followed.

The couple are living with the bridegroom's parents in their comfortable home in the capital. They are happy and Grace, gentle and obedient, has won the love of her mother-in-law; they are regular in attendance on the services of the church on the Sabbath and it is our belief that another Christian home has been started in Korea.

MRS. M. F. SCRANTON.

GLIMPSES OF MISSION WORK.

A lady missionary writes in one of the home magazines: "Our missionaries make one tour after another, each time bringing home their sheaves in abundance. Three of these tours recently reported aggregate a total of 178 persons received on profession of their faith, besides enrolling over 400 catechumens or inquirers.

"Two of the men here have been busy during the last eighteen days with the winter training class. They planned for an attendance of twenty-five, and invited that number, when, to their surprise, men came pouring in to the number of more than 100, bringing their own rice. Some of these men came a distance of between 100 and 200 miles, trudging all the way on foot with their bundles on their backs. I think God must love to look down on such pilgrims. The class was divided into two sections.

"I do not think that there can be a place where the knowledge of the language is better rewarded than here (for it gives us access). Word reaches us almost daily of this or that hamlet more or less remote where idols have been cast out, and an attempt is being made to observe the Sabbath. But while we rejoice we fear and tremble lest for lack of (verrucular) instruction these poor ignorant people may fall away and their last end be worse than the first.

"A veteran Korean deity is out of employ. Wanted, a situation! On Mr.——'s return from one of his trips last fall, he brought back with him a big idol, made of wood covered over with gilt. He had had his home for 180 years in a little temple up in the hills, but now his worshipers have all forsaken him and turned his temple into a Christian church. Having no further use for him, they presented him to the missionary when he came along on his rounds. He is quite a good-looking old fellow as idols go, and very awe-inspiring to our little son, who gives the store-room a wide berth, now that Buddha holds forth from the top shelf."

"Mrs.——and I are compassing the work among the women as best we can, having each a class on Sunday morning and Wednesday afternoon. These four classes are usually well at-

tended, not by curiosity seekers, but by earnest intelligent women, many of them able to read, and all anxious to be taught the way of life more perfectly. Sometimes the meetings are almost like revival services at home. A week ago last Sabbath, after the class was over, the Christian women came, bringing up one after another until four women, came who, they said, wanted to become Christians, and the Christian women immediately gathered around them, encouraging, exhorting, etc. One of these women, a feeble old creature, had walked ten miles to learn something of the doctrine."

A BROTHER feels the outlook is bright and encouraging: "The number who attend service is steadily increasing. A very general, and, I trust, sincere spirit of interest is shown. The Chinese New Year is still observed here; and you know it is a testing time. To my certain knowledge four men in this city have worshiped neither spirit nor ancestors this season. One of the young men is in consequence suffering persecution. I am told that he has expressed his determination to be true to Christ, whatever his father may do to him. Four months ago he knew nothing of the gospel.

"On the circuit at several points there are things that make our hearts glad. Again and again I have been deeply impressed with the spiritual growth so easily seen in the twenty-four men whose names were on the roll when this section of the country was raised to a circuit. In our feeble way and with broken speech we have sought to instruct them in the fundamentals of true religion. Feeling our incompetency to express in Korean what we would say, we have as yet not ventured to give any direct instructions about the Holy Ghost. Taken as a whole, these men are ready to lead in prayer. I do not think I have heard a single prayer offered that did not contain a petition for the outpouring of the Spirit. Such being the case, you will not be surprised that they are very zealous in bringing the gospel to their neighbors. God is owning their efforts. Reports presented at the quarterly conference, held a few days ago, show a marked growth. There were then sixty probationers on the circuit. During recent journeys I have been frequently stopped on the road and asked if I were not Pastor So and So. An affirmative in each case brought an invitation to visit a new neighborhood. Were I to give my entire time to the country work I doubt whether it would be possible to enter every door opened to us. By God's grace we are striving to 'buy up the opportunities.'—

THE QUADRENNIAL REPORT to the Bishops and Members

of the General Conference of the Methodist Episcopal Church, South, assembled in Baltimore, May 5th, has the following on the work of that church in Korea:

"Two years ago we entered Korea. Last year the superintendent of the mission reported 14 probationers. He now reports 48 native members, 156 probationers, 2 chapels, and \$50 contributed by the natives for church extension. Value of mission property, \$5,200. The work grows apace, and our four missionaries feel that, unless re-enforced at an early day, their ability will fall short of the demands. Mr. Robert E. Speer, in laying the situation before his Board of Missions, affirms that 'Christianity has laid a powerful hold upon the country.' Missionaries are treated with universal courtesy and addressed in terms of highest respect. This confidence is extended to native Christians even, and has opened the way for evangelistic effort and personal work which must result in bringing tens of thousands to Christ.

"After a missionary tour of two years, Mr. Speer asserts: 'In the North the church has spread and penetrated, as we saw nothing to surpass it anywhere in the world.' He gives three reasons for this remarkable attitude: First, widespread dissatisfaction with the old life, growing out of poverty and oppression; secondly, the victory of Japan over China with the implements of Western civilization; and, lastly, a case of sin so deep and pungent that it cannot but be attributed to the special work of the Spirit of God. Under the leadership of the Spirit, the missionaries are a unit in their purpose to develop the work on apostolic lines.

"In commenting on the progress and character of the work, Dr. R. A. Hardie, of the Canadian Colleges Mission, writes:

The total number of converts to-day is probably not far short of 3,000, nearly one half of whom are probationers received since the close of the late war between China and Japan. While many of these have given evidence of their sincerity by holding fast to the faith, notwithstanding family ostracism and public persecutions, perhaps the most encouraging feature of the work in Korea is the large measure of self-support attained, and the readiness with which the native churches have undertaken the preaching of the gospel in new districts. Eight or ten churches have been built with native funds alone, and as many more partly so. Of the native helpers, the majority are either self-supporting or paid, entirely or in part, by native contributions. Some congregations, in addition to supporting their own pastors, have sent forth evangelists and colporteurs into the 'regions beyond.'

SANSKRIT IN KOREAN LITERATURE.

"*Stray Notes on Korean History and Literature.*" By James Scott, H. B. M's Consular Service. Journal of the China Branch of the Royal Asiatic Society XXVIII 1895-94.









Mr. Scott believes that Koreans from their earliest ages were in possession of many elements of culture and society. Copper and iron were manufactured and in the reduction of these metals charcoal was used. Coal was not known and gold and silver were unknown and ignored until the advent of the Chinese. "In agriculture the Koreans were highly advanced, as is evidenced by the long string of native names for all kinds of grain and produce."

Buddhism was introduced into Korea from China in A. D. 372, and this, according to our author, marks "the great starting point in the history of Korean literature." The new cult was carefully studied in the original Sanscrit. Hindoo masters were the teachers. "By the end of the fifth century Buddhism was the acknowledged religion of the people, and Korean enthusiasts pushed across into Japan, propagating and establishing their new faith." As in Europe during the middle ages so in Korea the monasteries were the repositories of learning and as a natural consequence the priests wielded great influence. Mr. Scott thinks one result of this study of Sanscrit has been "the system of phonetics by means of Chinese characters, whereby they endeavored to reproduce the value and sounds of Sanscrit vowels and consonants, which they divided into gutturals, dentals, labials, aspirates, etc., in strict conformity with the Sanscrit classification." In the eighth century towards the close, Syel Chong 설종, a famous priest and scholar of the Silla dynasty, "composed the *Nida* 니다 syllabary, i. e. some 250 Chinese characters arbitrarily selected to represent the sounds of the inflection or conjugation as heard in the vernacular." It was the *Katakana* of modern Japanese. It was used by those unequal to the niceties of pure Chinese composition. "The present Korean script is a true alphabet both in form and use, tho combined into a syllabary."

The fifteenth century, Mr. Scott, calls "the Augustan age in the history of the peninsula. A strong, vigorous and independent government held sway from the Long White mountains on the north to the straits of Tsu-

shima in the south, including at one time that island itself. Literature and art flourished." The Korean alphabet was put forth under royal patronage in A. D. 1447, and the king issued a proclamation "recapitulating its advantages compared with the clumsy and cumbersome system of Syel Chong." This step was a move to accentuate the independence of the country by abandoning the use of Chinese writing and substituting the native vernacular. But it failed for the tide of conservatism was too strong.

The alphabet at first consisted of twenty-eight distinct letters, eight initials which were also used as finals, nine of which could only be employed as initials and eleven vowels. Mr. Scott enters into detailed explanations of the use of these initials and makes a point on Mr. Giles who, as quoted by Mr. Scott, says in the philological essay prefixed to his dictionary. The extract reads. "When a vowel is not preceded by a consonant, Koreans write a circle before it, the idea evidently being to show that a stress or a faint nasal "ng" precedes all initials vowels, for the same is used as a final to express the nasal "n'." This deduction, Mr. Scott thinks, and correctly so "is very much wide of the mark." Koreans distinguished between nasal and open vowel initials, but in process of time the symbols became identical in their writing. "No doubt the peculiar euphonic elision of *n* and *ng* before the vowel *i* or *y* in certain Korean works must have misled the author in to generalising on insufficient data in this instance."

Mr. Scott takes a pardonable pride in having found the three missing letters of the alphabet or rather how the four letters     came to be included under one phonetic as an initial. The circular letter  was originally employed to "indicate a pure open vowel initial with a usage corresponding exactly to the *spiritus lenis*, and as such it appears regularly in old books, and especially in manuscript works, at the present date." This use has changed so that in modern Korean this letter is no longer written as a circle, but as the  "ng." The triangular letter was selected to indicate the initial sound *j*; the last two letters were intended to represent the "two nasal initials *n* and *ng* of ancient Chinese sounds still in force in Japanese in Cantonese, in Shanghai and in several other dialects of China." "To the ordinary Korean ear such nicety of distinction was unintelligible, and the people early discarded the use of the last three letters, according to the *spiritus lenis* . This latter again in its turn was modified in the current script into the form  "of the true nasal final." Mr. Scott informs his readers he knew the alphabet originally consisted of twenty-eight letters and that three had disappeared but his inquiries and researches proved fruitless "until in 1890 a fortunate reference to a Sanscrit Buddhist volume dating back to 1778 A. D., supplied the key to the solution of the problem, explaining the palatal *j* and the nasals *n* and *ng*."

We cannot do better in closing this review than to quote entire the paragraphs on the relation and influence of Sanscrit on the Korean language.

"As regards the form of their letters, Koreans went to the Sanscrit direct. Ever since the appearance of Buddhism in Korea, Sanscrit has been regularly studied by the Korean priests. Even as late as the seventeenth century Korean monks made a special study of Sanscrit and compiled learned dissertations elucidating its history in connection with Chinese and Korean. My good fortune has been to discover one of these volumes, giving parallel transcriptions in the three languages.

"The Sanscrit alphabet passed from India thro Tibet into China, and by the time it reached Korea the letters had been subjected to many changes and modifications necessitated from the circumstance that they had to be written down the page with a Chinese pen, *i.e.* brush, instead of horizontally with the Indian reed. The Koreans possessed and used the true Sanscrit letters; and some exemplors which I have seen scarcely differ in form or style from that now found in any modern Sanscrit grammar—thus identity is so patent that, as the saying goes, 'he who runs may read.' But under Korean hands, Sanscrit was further transformed much as English writing differs from English print; the Koreans curtailed and modified the square angular Sanscrit letters into a short cursive script adopted for speed and convenience in writing. It is from this cursive Sanscrit script that Korean scholars evolved their alphabet. But in transcribing Sanscrit, Koreans did not write with letter following letter; they combined them into syllabary form, and this Sanscrit syllabary combination supplies the key to the present system of Korean writing whereby two or three letters are regularly grouped in one logatype.

"In connection with Sanscrit literature in Japan a form of writing has frequently been remarked in regard to which scholars and others have hitherto failed to assign its true history or origin—they can only agree that it was imported from Korea with the advent of the Buddhist religion. The key to its identity is found in this Sanscrit syllabary combination as thus explained, for each of which there was a corresponding into Chinese character representing its pronunciation.

"It was my hope, had my stay been prolonged in Korea, to visit the ancient temples and monasteries in the Diamond Mountains near the east coast at Wonsan, and follow up my research for Buddhist relics and other works bearing on Sanscrit and Korean. In the recesses of these mountain valleys, Hindu and Chinese missionaries first established themselves, and popular tradition concurs in romantic tales of Sanscrit literature on palm-leaf and other script. These Buddhist temples are full of interesting relics, literary and historical, but the difficulty is to induce the priests to disclose their treasures. It took me two years and much negotiation to secure the one volume now in my possession, which supplies many interesting particulars regarding the history and origin of the Korean alphabet as derived from Sanscrit."

Mr. Scott concludes his interesting and valuable paper with a few observations on the people whom he finds patient, docile, with no "animus or hauteur against Europeans," oppressed but capable of, under just government, intellectual developement and national progress. "Their one national weakness,—a fondness for alcohol and tobacco; their one pleasure and enjoyment—to saunter sightseeing over hill and valley." The warrior monks, a caste of Buddhist priests hold a unique position. They guard the royal forts of refuge in the mountain fastnesses near Seoul. These priests suffered heavily the four or five years and we are told many had to leave the forts. The worship of the spirits of the mountains is "a relic of by-gone pre-historic ages," difficult of explanation even by native scholars themselves.

EDITORIAL DEPARTMENT.

THE TRADE REPORT OF THE UNITED STATES
CONSUL-GENERAL.

THE Hon. H. N. Allen, Consul-General of the United States to Korea, reviews the trade of Korea in 1897. The report is published in Washington, June 16, 1898, and a copy is on our table. The year was a most prosperous one, the trade being almost double the highest figure it had reached at any time in the past. The increase is from 7,986,840 yen in 1893 to 23,511,350 yen in 1897. In 1896 the total net trade is given at 12,842,509 yen. The increase is natural and is due in part at least to the stimulus given trade by the Japan-Chino war and the interest in public works by the Korean government. Greater facilities were provided for carrying on coast trade and a sharp lookout was kept on smugglers. With the opening of two new treaty ports last year and three additional ones this spring smuggling will no doubt be reduced to a minimum if not prevented entirely.

There was last year for the first time if we remember correctly something like an even balance between the import and export trade. Heretofore the imports were far in excess of the exports which was always explained as due to clandestine exportation of gold and smuggling.

There was a scarcity of rice in the province in which the capital is located, but it is believed there was an ample supply of rice in the country. "It has, however, been bought up for purposes of speculation by the magistrates, who compel the people to sell to them for 3 or 4 yen per picul, while they get 8 yen or more for the same." The report notices that the American firm, Messrs. Townsend & Co., of Chemulpo, operate a large steam mill and have a large share in the export rice business. The English import trade amounted to about \$2,000,000 gold, of which three-fourths was for cotton goods; Japanese cotton goods \$500,000; piece goods from the United States nearly \$25,000. "Japanese yarns have almost entirely driven out those of English manufacture, the im-

port of yarns from Japan for 1897 being estimated to amount to gold \$350,000 against gold \$36,000 for England."

The trade with the United States is mainly in kerosene, machinery, flour, provisions, household goods and personal articles. The importation of kerosene amounted to gold \$232,385; machinery \$100,000 mostly for the mines and the railroads; flour \$25,000; household supplies \$25,000. "I think, therefore, that the total import of goods from the United States to Korea for 1897 must have been at least gold \$400,000." Without much data on which to base an opinion, we think this a very good showing.

The Consul-General thinks the freight service "leaves much to be desired" an opinion we share with him and long for the "day of better things." "The employees are so incompetent that shipments are very irregular, and important articles are apt to be left out or overcarried, causing vexatious and expensive delays."

The total shipping for the five ports of Korea amounted to 2,417 entries, with a tonnage of 601,275 tons; of this the Japanese flag covered 1,785 vessels and 462,904 tons so that the very large proportion of Korean trade is carried in Japanese bottoms.

The report notices the opening of the two new ports last fall which will "further aid in promoting the legal trade;" the banking business which is "conducted by branches of the great banking houses of Japan" and the Hongkong and Shanghai Banking Corporation; the currency which is not satisfactory; wages which while the high price for rice prevailed were too low to avoid distress among the poorer classes; manufacture of which there is nothing for foreign export. "The excellent paper of the country, as well as the brass and copper utensils, the mats, blinds, fans, etc., are all made by hand in the crudest manner possible. If the people would devote themselves to the culture of silk, they would greatly improve their condition. It has been fully demonstrated that their country is especially well adapted to the culture of silk, which would furnish remunerative employment for the women and children."

The greed and unscrupulousness of the ruling class are illustrated in the following quotation: "Recently, whole villages of prosperous farmers who had been taught industry, frugality, and honesty by the American missionaries, were arrested on the false charge of holding 'secret and seditious meetings and thrown into prison. Every possession they had in the world was taken by the soldiers, runners, and magistrates, and several of the men actually died of starvation in prison. Strong effort was made to have these poor people brought to trial, that their cases might be settled one way or another, so they would be able to get in their spring crops. Nothing could be done, however, because of the

reluctance of the magistrate to have his acts investigated." Acts of this kind have long ago brought us to the conclusion that the indifference to improving his living of the average Korean is more seeming than real. Where a farmer is reasonably sure his second beast of burden will be stolen from him by a rapacious official and he be thrown into jail in the bargain, one need not be surprised to find the farmer content with only enough for a bare subsistence.

The report tells us that two or three collections of ancient pottery have recently been made in Seoul. The postal system which is in its infancy is pronounced a success. "The stamps are of four denominations; 5 poon, equal 1 cent, green; 10 poon, equal 2 cents, blue; 25 poon, equal 5 cents, brown; 50 poon, equal 10 cents, purple. At present there are no printed covers, postal cards, or other stamped postal paper. The stamps are all alike except in color and denomination. The characters at the top are ancient Chinese and mean Chosen postage stamp.

Those at the bottom are in Korean and have the same meaning as the ones at the top. The characters at the right are Korean and give the denomination which is translated into English just below the center. Those on the left are in Chinese and mean the same as those on the right. The plum blossom ornaments each corner. This is the royal flower of the present Yi dynasty, which has been in existence for 505 years. The national emblem in the center is the ancient Chinese representation of the male and female elements of nature, or the completed whole. The four characters at the corners of the center piece are taken from the 'original alphabet of all language' and represent the four spirits that stand at the corners of the earth and support it on their shoulders. A set of these stamps cost 18 cents silver."

There are between 190 and 200 Americans in Korea, including women and children. Of these about 30 are connected with the gold mines and the Seoul-Chemulpo Railroad; 7 are in the employ of the Korean government as advisers or teachers; 3 are engaged in trade, and the remainder are missionaries or children. The Consul-General recognizes the success of the missionaries in their work, the high esteem in which they are held, and the "great deal of good they do in the matter of the introduction of foreign goods and creating a demand for them." "Of late, however, a very reprehensible custom has grown up among them of taking agencies for certain lines of goods, to the detriment of our merchants." "I am sure the practice works to the injury of the mission cause." As neither of the editors of this journal have taken "agencies for certain lines of goods" they do not come under the censure of their Minister. Having said this much, we must also

record our conviction that the missionary should not from the standpoint of his calling go into secular business for the money there is in it and we think there are very few who do. This after an experience of over thirteen years.

The report notes the progress in the building of the Seoul-Chemulpo railroad; the gold mines, the operations of which have "assumed large proportions during the past year;" the electric railroad in Seoul for which a "company of Koreans advanced 100,000 yen" at the time the contract was signed; the erection of extensive and substantial warehouses on an island in the harbor of Chemulpo by the Standard Oil Company to supply the growing demand for this illuminant which is more than holding its own against all competitors. The tables at the end of the report are valuable and the whole report contains useful and important information.

Annual Meeting of the Methodist Episcopal Mission.

—Bishop Earl Cranston, D.D., LL.D., who presided at the Fourteenth Annual Meeting of the Korea Mission of the Methodist Episcopal Church arrived in Seoul on the 24th of August and convened the mission in annual session the next morning. The meeting was the most largely attended session in the history of the mission. All the members of the mission in Seoul and Chemulpo were present, and from the out stations Dr. W. B. McGill and family of Wonsan and Rev. W. A. Noble and Dr. E. D. Follwell and their families from Pyeng-yang were present. A photograph of the Bishop and foreign members of the mission with their families contained fifty-one persons.

This is Bishop Cranston's first visit to the East, he being one of the bishops of the Church recently elected. He has his episcopal residence in Portland, Oregon, but for the next two years he will visit and administer the mission of the church in East Asia. On this tour he is accompanied by Mrs. Cranston and his three daughters. They first visited the mission in Japan where the Bishop presided at the annual session of the Japan Conference.

A curious coincidence is related of the Bishop Cranston in connection with his colleague, Bishop C. C. McCabe, who was elected to the episcopal office at the same time. The two bishops were born in the same town in Ohio, joined the ministry of the church the same year, received their first ministerial appointment to the same city, were elected to General Conference offices (Bishop Cranston as Book Agent and Bishop McCabe as Secretary of the Church Extension Society) the same year, and finally elevated to the episcopacy by the same General Conference.

The annual meeting of the Korea Mission was held in the First Methodist Episcopal Church in Sōul and as is usual the bishop opened it with the sacrament of the Lord's Supper after which organization was affected by the election of G. H. Jones as secretary, W. C. Swearer as assistant secretary, and W. A. Noble as statistical secretary. The work of the year was thoroughly and succinctly reviewed in the reports of the superintendent and the various members of the station. For convenience the work may be regarded as centering around or controlled by the four stations of the mission manned by foreign workers. These are Sōul, Chemulpo, Pyeng-yang and Wonsan.

The work of the mission was founded in Sōul and this is the oldest and largest mission. Here reside four foreign families which are about to be reinforced by a fifth missionary and his family. Three regularly organized churches are maintained and preaching places at two other points. These churches report 564 members and probationers—an increase for the year of 94. A large and commodious brick church, to be known as the First Methodist Episcopal Church of Sōul, has been completed and dedicated during the year in Chong Dong, on the site of the first dispensary of the mission—an object lesson, in the concrete, of the way the church rises out of the medical, school and other institutional work of the mission. Here in Chong Dong is the Pai Chai Hak-dang, a collegiate school for boys, which reports an enrollment of 244 pupils during the year, 176 in the English school and 68 in the Chinese school. Several students were reported as having completed the academic course, and a course for them covering the higher branches, was submitted and approved. Also a plan adopted to secure a charter as a college. In Chong Dong is also located the Ewa Hak-dang, a girls boarding school and home of the Woman's Foreign Missionary Society. Forty-three girls were instructed during the year. A large school and home is being erected by the ladies and is partially completed. The Woman's Hospital also located here reported having attended to 3,340 cases during the year. There remains to be mentioned the Trilingual Press under the management of Rev. Geo. C. Cobb. This institution is a myriad tongued preacher of Christian truth and has issued during the year 5,157,195 pages of purely religious literature.

The Talsung Church is the second station in Sōul, tho by no means second in importance. It is located inside the Great South Gate and here reside the Superintendent of the Mission, and his mother, who is in charge of the work of the Woman's Foreign Missionary Society. A large and growing church worships here and a widespread work in the country stretching as far south as

Kongju 100 miles away is managed by the superintendent and his helpers. A force of Bible women under Mrs. Scranton are out on circuits in various directions, and a very successful girls' day school is in operation. We present to our readers the report of Mrs. Scranton in full which we regard as one of the most interesting and valuable presented to the meeting. At this point is located the mission hospital under the direction of Dr. H. C. Sherman, who during the five months since he arrived in Korea has attended to 1,578 patients.

At the East gate of the city three miles away from the original headquarters of the mission in Chong Dong, is located the Baldwin chapel, named after a lady whose contribution built the chapel and which was the first money ever given towards mission work in Korea. At this point the Woman's Foreign Missionary society has built the Mary F. Scranton Home for women which is in the charge of Miss L. C. Rothweiler, and a dispensary for women under the direction of Dr. Harris. These have been opened during the year and the entrance of the mission into this section of the city with foreign workers is regarded as a move in the right quarter. The W. F. M. S. Home has been completed during the year and is an addition to the mission.

Of the two remaining stations in the capital one is at Chongno, in the center of the city, where a native helper is resident and services are maintained and a successful book store is in operation. The other point is at Aogi, just outside the city on the road to the river.

This review of the work in the capital would be incomplete without mention of the *Korean Christian Advocate*, a six page weekly, edited by H. G. Appenzeller, and issued in the interests of the church.

At Chemulpo G. H. Jones is resident, who has the oversight of a large work in the country. There are the beginnings of work in sixty-three villages while in the port itself two congregations, a girl's school and a boy's school are in operation. The increase in church members has been encouraging and yen 570 was contributed by them towards self-support. The circuit extends into ten prefectures.

Rev. W. A. Noble gave a warm account of the work in and about the Pyengyang station. In the city itself two foreign families and one medical worker under the Woman's Foreign Missionary society are resident. Over 7,000 patients were attended to by Dr. Follwell, and at the W. F. M. S. Hospital Mrs. Hall attended to 697 patients in the short time the place was open. Mr. Noble and his helpers have under their supervision churches and classes in thirty-nine villages which report an in-

crease of 100 per cent in membership. The church congregation has the first organ to be heard in north Korea and also introduced the first church bell. In one town, which a year ago was rank in heathen darkness a Christian church of fifty-eight probationers was reported who have erected their own chapel. Of the relation of medical work to the spread of Christianity Mr. Noble said: "I trace the footsteps of many of our converts thro Dr. Follwell's hospital."

The fourth station is at Wönsan where Dr. McGill has not only attended to a successful medical work but has travelled out in all directions from the port preaching and spreading Christian literature.

The mission reports this year 2,068 members and probationers, a gain of 689; 461 baptisms, a gain of 219. In the schools some 400 boys and girls have received instruction and the hospitals have administered relief to over 15,000 patients. Much literary work has been done by the mission, especially by W. B. Scranton and H. G. Appenzeller who have done a large part in the translation of the New Testament which will be completed and issued from the press this year.

The work done by the annual meeting besides the review of the above work was of a routine character. Arrangements were made to issue a pastoral address to the various churches. G. H. Jones and W. A. Noble were elected to represent the mission on the Permanent Executive Bible committee. Seventeen.

Koreans were licensed as exhorters and local preachers. Among the resolutions adopted were the following:

WHEREAS, Our Heavenly Father having during the past few months called to their home above two of our little ones, Edith and May, from two of the homes of our Mission,

Resolved, That we express our heart-felt sympathy to the bereaved parents, Dr. Rosetta Hall and Mr. and Mrs. Noble, assuring them of our sincere love and earnest prayers. We pray that they may learn the hidden lessons God has for them in this time of testing, knowing that,

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.
We'll know why clouds instead of sun
Were over many a cherished plan:
Why song has ceased when scarce begun:
'Tis there sometime we'll understand.
Why what we long for most of all
Eudes so oft our eager hand:
Why hopes are crushed and castles fall—
Up there, sometime, we'll understand."



THE KOREAN REPOSITORY.

SEPTEMBER, 1898.

MISSIONARY WORK AMONG WOMEN.

THE following report of Mrs. Seranton was given at the Annual Meeting of the Methodist Episcopal Mission and is of such interest we reproduce it entire.—*Ed. K. R.*

In taking a look backward through the year just at its close, we readily perceive many things for which we have reason to render praise and thanksgiving, but, we must at the same time confess that the hopes and expectations of a year ago have not been altogether realized. One year ago we fondly believed that our oft repeated cry for help was about to be heeded, and with the needed re-enforcement we fully expected to make advances on many lines which single handed could not be undertaken. Anxious days and months have passed; the year has closed; the new missionary *has not come*, and much of the work we hoped to do remains undone.

There has been very little change in our methods of work in the Tal Sung Church and vicinity. Every day has seen something attempted, many of the days have witnessed results apparently good. Since last Annual Meeting 42 women have received the ordinance of baptism; 25 of whom have been admitted to full membership in the church. Forty-nine others have given me their names as those who wish to "study the doctrine," making an increase of 91.

We are also obliged to record losses. Two of our members have become Romanists. One of these left us much against her own will. With tears rolling down her withered cheeks she said her husband and daughter-in-law would no longer permit her to attend our services, they had taken away from her our books, and replaced them by the publications of the Romanists, and henceforth she was not to be numbered with us. We have crossed the names of four others from the rolls because their hearts were no

longer here. One of these was a young woman for whom we had hoped much. She was unfortunately yoked to a worthless husband, and the father-in-law and the mother-in-law were not much better. The support of all depended almost entirely upon the young wife. She was obliged not only to work hard, but had also to endure beatings and abuse of various kinds from her drunken husband. She came to see me and begged to be permitted to leave him. I counseled (probably unwisely), more patience and longer endurance. For a time she bravely tried; then she came again, and still I said "wait, and pray much, perhaps after a little more trial and hardship you will win the entire family to Christ." She was, however, soon forbidden to come to us, and compelled to take up work in a temple, prepare offerings for sacrifice, and do other work which she felt to be a sin. Some four or five months ago she made me her last visit, and said, "don't seek for me any more. This work I must do. I shall probably go to hell, *but it can't be helped.*"

Death has also claimed two of our faithful ones. When dear old Nancy Kim died, we called it great loss. It seemed very hard to think we should no more see her happy shining face with us. We have, however, learned to look upon her removal in a different spirit. She was the only one of her family who had any interest in religion, but with her latest breath she besought her son, as she had many times before, to become a Christian. He yielded to the last entreaty, and came to us at once asking that his mother might have Christian burial. From that time until the present, we have not known him to be absent from a single service either on the Sabbath or on week days. He has become a most earnest Christian. His voice is frequently heard in prayer and the closing words in tremulous tones often are: "Will God permit me to see the face of my mother again, in Heaven." His wife and children are also numbered with us. The family are now united, though one has passed from the sight of mortal eyes.

We have reason to believe that the women of our Tal Sung Church are true Christians. There are those among us who are far from being all we would like to have them, but a majority, as far as we can judge, are living consistent lives. They are most faithful in their attendance upon our regular church services, often packing our little chapel to its utmost capacity, whether the sun shines or the clouds lower. Not many Sundays ago when the rain was falling in torrents, the pastor remarked, "we shall have no congregation to-day," but that same morning 50 women knelt at the Communion table and a goodly number of others were in the audience. Our women do fully their part toward paying the running expenses of the church. The last year has been an ex-

ceedingly trying one on account of the scarcity and high price of rice. There has been much suffering among us, but even the very poorest almost always brings her offering. Perhaps in some instances it is only the fifth part of a cent, but I am sure that Jesus, sitting over against the treasury, has said of them, "They have done what they could." One old woman was remonstrated with by her son for coming to the church through the dark and uncertain ways of our streets without a lantern. Her reply was, "I must have the candle money for the collection."

The Sunday School attendance is also good. We have an average on the women's side, of over 100. Sometimes we have had too many to get into the chapel and they have stood outside windows and doors, greatly to their own discomfort, as well as to that of those who were within.

We have added one new department of church work during the year—the Epworth League. The young woman's branch of it numbers 15 or more. One night in the month they sit in silence behind the curtain and are instructed and entertained by their husbands and brothers. The remaining evenings they meet by themselves, and I am glad to say that they are spending part of their time in teaching some of their number to read. I wish to acknowledge my indebtedness to Mrs. Sherman for her valuable assistance in this department of work, and also for help given in the woman's meetings, and Sunday School. She has done much to lighten my burdens. At present she is obliged to use an interpreter, but even under this difficulty her efforts have been successful. When I leave the country for my year of absence I shall go with a lighter heart because Mrs. Sherman is here.

The Tal Sung Koung Day School has had a year of comparative prosperity. Our numbers at one time reached 16, which is all our little room ought to accommodate. On account of the multiplicity of other duties, I have been unable to give as much time to this school as it needs. Some weeks I have given them five hours, some weeks two or three, and other times there has not been a minute to spare them. Mrs. Cobb gave us a few days in the spring which the girls highly appreciated. Our Eunmoun teacher, Lucy Alderman, does as well as she can, but often feels much discouraged because she has so little assistance from the foreigner. Some of the pupils are anxious to study English, but in order to do this successfully they must have the foreign teacher. I hope matters will be so arranged at this meeting that the school will have more supervision and better care in the future than it has had in the past. Several of our girls are good little Christians. Some have received baptism during the year, and two have been admitted to full membership in the church.

In all the work attempted or accomplished during the year, I have been greatly assisted by my Bible women. They have always been ready to follow out my plans and directions as far as they were able. Beside the three regularly employed by the Woman's Foreign Missionary Society, five additional ones have been granted me by the British and Foreign Bible Society. There has been no difficulty in finding work enough for all, in fact a much larger number could be profitably employed. Mrs. Drusila Ni has continued her work as before, namely, has taught in the compound such as come to us. Mrs. Sarah Kim and Mrs. Hannah Chung have been from house to house teaching the catechism and giving such other instruction as has seemed necessary. Sarah is in great demand for the visitation of the sick. She goes about the work firmly believing that the "prayer of faith will save the sick" and cast out the devils. There is not a tune she can sing correctly, but this make no difference to her, and apparently none to her hearers. She exercises all the gift she has in this particular with great enthusiasm and delight, and as there are oft repeated encores, I judge her efforts are properly appreciated by those who listen.

The five women allowed me by the British and Foreign Bible Society give most of their time to work in the country. This work has been very hard for them during the winter. The Korean teacher unaccompanied by a foreigner does not always meet with a kindly reception, but our women are winning their way and are now being solicited to visit many places. They walk from village to village carrying their bundles of books, and scattering the good seed of the kingdom whenever they find opportunities. They have two or three times covered circuits of 150 miles. They are often compelled to ford streams, climb mountains, and have occasionally gotten into districts where it was difficult to get a sufficient amount of food. But they never manifest discouragement. "The love of Christ constraineth them." They seem truly to long to bring their sisters who have been less favored than themselves to a knowledge of Christ. One of them in telling me some of the experiences through which she had passed, mentioned the fact that on the journey her feet had become very sore and much swollen, but she said she remembered that the Savior's feet were pierced with nails, and she was glad to go on to do His work.

The reports which these women bring me from time to time are encouraging. They have prevailed upon quite a number to take down their fetiches, and give up ancestral worship, and pray to the true God only. They are endeavoring also to awaken ambitions in the minds of the women in regard to learning to read, and are succeeding—in some instances. One woman whose work

is in the villages not far distant from Seoul has already brought several into the church, and from the examinations I have given them, I am convinced she is doing her work well. I am thankful, most thankful for the Bible women, and believe they will be more and more useful.

As for myself, I have sadly neglected the country work during the year. Message after message from many towns and villages has been sent, urging me to come and teach, but the work in Seoul has been so great and so absorbing it has seemed impossible to leave it. I have made one visit only to the section at the south over which I have had nominal supervision. At that time, although I rode nearly 400 miles in my sedan chair, and was absent about one month, I still failed to visit many points to which I had been invited. I think there is scarcely a town or village in all that region where the teacher would not be welcomed. I do not mean by this that everybody is ready to receive the Gospel, but they are ready to listen, and among the attentive listeners, some almost always are convinced.

One day at a little village where my chair-bearers stopped for a few minutes rest, I was as usual immediately surrounded by a curious crowd. Among them were some particularly nice looking old women who were most urgent in their requests that we would stay with them for two or three days and teach them all about this doctrine of which they had for the first time heard. One of them said, "I am seventy years old. I shall probably soon die, and I wish to know the Heaven *sure* going road." It seemed dreadful that we could not remain, but our appointments called us elsewhere, and we left them still to grope in darkness and uncertainty.

There have been some severe persecutions in the south during the last few months. The people have been more than ever oppressed, and in greater poverty than we have ever known them, but after all the only real obstacle in the way of the success of Christianity, is the lack of a sufficient force of missionaries. We fully believe that the presence of the foreigner would be the means of averting many of the evils which now exist; but even if this did not come to pass, surely many of these poor people who are now so "weary and heavy laden," would learn where to go to find rest unto their souls."

During our trip we visited nearly all of the places where the work had previously been organized. The women seemed to be holding on to the little light and truth which they had formerly received, but they are very young children in understanding. And, how could we expect them to be otherwise? Only a few of them are able to read, and, according to the customs of the coun-

try, it is not proper for them to attend services where no separate room has been provided for them. I enquired of some of them if they did not "ask their husbands at home" about these things, but the only satisfactory conclusion I could come to from their replies, was, that the men were so very busy trying to save their own souls they found little time to devote to the ignorant women. As I saw the condition of things in all this southern region, my heart was burdened and pained as never before. How long, oh how long must these things be? It seems as if the missionaries in Korea are working up to the limit of their time, and some I know, work far beyond their strength. Ought they to attempt more? At least two missionary ladies should be sent at once to this portion of the field. If this is not done, will it be simply a mistake, or does it become a crime?

When we succeed in training our little ones to grow and thrive on once or twice feeding in a twelve month, we may then expect our spiritual children to come to the "full stature of women in Christ Jesus, upon the few crumbs they receive at the time of the occasional visits of their teachers. I hope, and earnestly pray, that the day will speedily come when the church at home will *hear*, and *heed* the Savior's thrice repeated command, "Feed my lambs."

M. F. SCRANTON.

SKETCHES OF A HERO.

THE history and character of the first king of the reigning dynasty, as will be easily understood, possess great interest to the average Korean. Commonly referred to as Tai-jo, (*i.e.* Great Founder) or more affectionately as A-Tai-jo (*i.e.* Our Great Founder) he stands out in history with a rugged and attractive personality. He was born in the prefecture of Yöng-heung in the province of Ham Kyöng, in the year 1335. He was a descendent of Yi Han, treasurer of the realm of Silla, whose wife, Lady Kim, was of the daughters of the royal house. The ancestral home of the family was Chön-ju, capital of the modern province of North Chulla, the residence of Tai-jo's immediate ancestors in the north being due to their having become involved in the political troubles of the times and having met with banishment. In this northern region the family became very prominent militarily and Tai-jo in his young days received among the tiger hunters and rough mountaineer warriors of the north a training which made him a famous soldier. His ambition awoke early. He aspired to become more than the knight with a thousand spears, and his dreams soared to the scepter of a reformer and the throne of a king. When a boy it is said he had a dream in which there appeared to him a supernatural being who presented him with a yard stick of gold and commanded him to use it to make straight the affairs of the nation. Later on there appeared before his door a stranger who produced a book which he said he had obtained from the heart of a boulder on Mt. Chi-ri in Chulla. This he said contained a prophecy that it should be given to the "son of a tree" who was to revive the glory of the three principalities in which Korea was anciently divided. He therefor presented the book to Tai-jo as the one indicated, for his family name Yi 李 is composed of the character for son 木子 under the character for tree. We may well believe that these incidents fired the ambition and

faith of the young man, until he finally laid hold of the scepter and ascended the throne of Korea.

It is not my intention to give a connected account of the life of Tai-jo, but rather to present a few sketches which may throw some light upon times his and his relation to them.

The principality of Sung-sang. It is generally supposed that the territories now held by the Crown of Korea were conquered and unified under Wang-gön, founder of the Korea dynasty in the tenth century. This was true only to a certain extent. The present elaborate system of a central supervision by the Throne, which by means of agents and appointees is felt to the farthest confines of the empire, had not yet been developed. The provincial territories were rather under the sway of feudal lords who, tho holding their lands as fiefs of the Crown, enjoyed a degree of independence. These fiefs resembled the dynmities of Japan and were really hereditary. Among them were some which were virtually independent principalities, having either never acknowledged the sway of the Song-do court, or else had revolted and become independent. Among this latter class of revolted lords was one named Chmo-Heni whose lands lay in what is now Ham Kyöng. He took for the name of his principality Sung-sang, and was left unmolested, for a number of years. Among the chief supporters of Lord Cho was Yi Whan-jo, grandfather of Tai-jo. He was a man of commanding influence and the governor of a thousand families. About this time the Korean King was endeavoring to disengage himself from the ruin which was slowly overtaking the Mongol dynasty in China and the lords of Sung sang beleiving the time ripe for a return to the ancestral allegiance to Song do, selected Whan-jo as their envoy to effect the reconciliation. He reached the Korean court in the year 1355. His fame had preceded him and the object of his mission made him a welcome guest. He met with the most distinguished consideration from King Kong-min, and his mission proved eminently successful. The old grievances were forgiven, the lords of Sung sang were admitted among the feudatories, and their territories erected into the North East Canton (Tong-puk-myön), and Whan-jo placed in command of its military forces six years later (1361). This post he filled but a short time for he died the same year. It said that when the news of this event reached the court the King was filled with consternation, for Whan-jo was the support of the Throne in the north and the popular query was, "where will now be found a man for the north?"

The times of Tai-jo. But the popular uncertainty as to

whether there was a man life in the north cantonment was soon answered. The Whan-jo was succeeded in his military post by Tai-jo who sprung immediately into great prominence in the Song-do court. The times were congenial to a man of his temperament. Both in Korea and China confusion reigned supreme. The once all powerful Mongol dynasty, which in the days of Genghis and Kublai had held the Asiatic world in the iron grip of militarism, had become effete and effeminate through excesses of luxury, and its power was already on the wane. Korea had selected this opportunity to attempt to shake off the Mongol yoke but the work of subjugation had been so thorough it was not easily accomplished. By placing Mongol princesses on the throne as the consorts of the kings the Yuen dynasty had insured such an infusion of Mongol blood in to the Korean royal line, that the kings were more Mongol than Korean. At the same time there had grown up in Korea a party favorable to Mongol supremacy, which surrounded the king and controlled his actions. By their plots and intrigues they kept the Korean world in a turmoil and added to the confusion of affairs. The first act of the king was to forbid the Mongol coiffure which had been imposed on Korea from Peking. This was immediately followed by the revolt of the royal favorite, Cho Il-sin, who having attained his power by having been the king's companion in Peking had on his return to Korea made the king a prisoner and usurped the administration. Cho was soon overthrown and killed. Cho, however, was succeeded by Ki Ch'öl, a relative of the Korean lady who became a Mongol empress. Ki had been placed in power in Korea by the Mongol emperor, and so oppressive did he become that it was only by braving the wrath of his suzerain and killing the Mongol favorite that the king obtained his liberty. These two incidents are but samples of the state of affairs which prevailed when the Founder appeared on the scene and became an actor in it. Intrigues, plots, assassinations, and executions were the usual order of the day, and all who surrounded the royal person stood continually in the presence of violent death.

The Red Head Rebels. The Mongol dynasty was then engaging in its death struggle. The peaceful people of China had endured their savage rule to the point of revolt and now the inevitable appeal to King Rebellion took place. Among the most formidable of these revolts was that which derived its name from the red hats worn as a distinguishing badge and which gave to its participants the name of the Red Head Rebels. The movement became so serious that the Mongol emperor levied on his Korean vassal and in 1354 an army of Koreans under two

generals, Yu-Tak and Choi Yōng, were sent to aid China. They participated in the partial successes of the Mongols, but Korea was soon called upon to pay a heavy price for her folly in attempting to prop up the falling throne of the Yuen dynasty. The course of the rebellion soon took a turn in favor of the Red Heads and their chief, Chang-sa-sūng, even went so far as to send an envoy to the Korean court. The reception could not have been a friendly one, for the rebels having captured Peking, immediately dispatched a force of 3,000 troops into Korea. They devastated the country as far as Pyeng Yang, which they seized and occupied. The force of rebels was insufficient to hold it and they were compelled to retreat before the troops under Generals An-u and Yi Pang-sil sent against them by King Kong-min. They soon returned however 20,000 strong with their most famous leader at their head and easily swept one side the Korean forces under An-u and came on a rapid march against Songdo. The first news of the peril was the appearance of the shattered remnants of An-u's army under the walls of the capital. The cry, "the terrible red-heads are upon us," rose throughout the city and spread terror and consternation every where, and a mania of fear took possession of the hearts of the people. The king with a few followers fled south while a general stampede of the inhabitants took place. The day wore into night which increased the terror of the people. The roads became swollen torrents of human beings, who, in their frenzy to escape trod each other to death in the streets of the city. The great gates of the city were unequal to the strain and the people poured over the walls careless of life and limb and only seeking to escape from the terrible red heads. Throughout the day and night there rose above the city a dull roar, a mingled volume of curses, imprecations, groans, and cries for pity and help, swelling into one terrible strain, "the red heads," "the red heads." When the rebels arrived they found that the terror of their name had made the Korean capital their possession.

Early the next year, however, vigorous measures were inaugurated to redeem the disgrace of that insane abandonment of the national capital: an army under various generals, but especially the Dynastic Commander, An-u and Chōng Sei-un, marched to the rescue. Tai-jo was followed by two thousand of his hardy northern people and fought with valor and desperation. The Red Head chief, Kwan, was in personal command at the Syung-in Gate with the flower of his army. Taijo's troops fell upon the gate with savage vigor and after a sharp struggle it was carried and an entrance effected. No quarter was shown and the slaughter was something terrible. Inside the gate the contending

troops became a struggling, swaying, confused mass of frantic men, thirsting for blood, and plying axe and sword and spear and mace until the road became muddy with blood, and men stumbled to death over the corpses of the slain. Tai-jo, clad in full armour and mounted on a half-wild war-horse, fought his way into the city and became involved in a serious conflict with heavy odds. Skilled in the use of the sword he struck home every time and many of his foes bit the dust never to rise. He was slowly forced to the edge of the city wall where finally to escape the spearmen he lashed his horse into one mad effort and the beast took the plunge over the wall and down into the plain twenty-five feet below. It is said that the last king of the Mamelukes to escape from his Turkish conquerors, plunged over the wall of Cairo fifty feet into the plain beneath and escaped unhurt. He had a prototype in Tai-jo, for rider and horse both landed unhurt at the base of the Songdo wall and again made their way into the city and resumed the fight. But the foe had been forced out of the city and was already in wild flight to the north. The honors of the day, however, rested on the banners of Tai-jo, for his warriors had inflicted the heaviest slaughter upon the foe, their doughtiest generals had fled before him, and among the spoils he captured was found the great seal of state of the Mongol dynasty, which had once been wielded by Kublai and Genghis Khan.

An anecdote. From this time the services of Tai-jo became more and more in demand. His next campaign was a border one. Though Korea had been relieved of foes within her borders, she was constantly harassed by border raiders. Among the bravest and most successful of these raiders was one named Nap-chul, whose depredations assumed the dimensions of an invasion, for at the head of a large force he penetrated to Hong-wön and established headquarters there. Tai-jo immediately marched against him with 600 picked warriors from the north. The fierce onslaught of these spearmen animated by their leader's example, completely shattered the robber chieftain's hordes and they broke and fled. Once beyond the Korean borders, however, the raider paused long enough to send a messenger with a beautiful war horse to Tai-jo, as a tribute to the boldness and valor with which he had inflicted on him his first defeat.

A blow in behalf of the throne. We have already alluded to the confusion and trouble caused the land by the conflicts of the pro and anti-Mongol factions. The king, knowing that the fortunes of the Yuen dynasty in China were shattered, was inclined to assert his independence to such an extent as his

Mongol blood and Mongol education would permit. The pro-Mongol faction, however, was greatly strengthened by the influence of Lady Ki, a Korean beauty who had become the full consort of the Mongol emperor and ruled the Peking court. She was greatly incensed with King Kong-min for killing her relative who had revolted as above described. She was reinforced at the Court by a Korean prince with the Mongol name of Tap-sa-chöp-mok-a the natural son of one of the previous kings. Becoming involved in some irregularities he had fled to Peking where he was joined by another refugee from Korean justice named Choi-yu. Together they induced the Empress Ki to use her influence with the emperor to dethrone King Kong-min. Success attended her effort and an imperial decree dethroned Kong-min and invested Tap-sa with the crown. High handed acts like this had been done many times previously in the course of the Mongol dominance and Korean kings had been pushed on and jostled off the ancestral throne as tho it was merely an honorary vice royalty of China. But that day was now past. The new nominee and Choi Yu with a heavy escort of Mongol troops marched into Korea to enforce the Yuen decree. They crossed the Yalu and the news of their advent spread like wild fire. The country became aroused. It was felt the time had come to end Mongol tyranny in Korea. Tai-jo became the man of the hour. He rapidly gathered his forces and marched to meet the once dreaded troops of Yuen. A sharp conflict resulted, the Mongols were routed and Tap-sa and Choi-yu fled back to the protection of Empress Ki. The Yuen emperor was awakened by this sturdy blow in behalf of the Korean throne to the changed condition of affairs in the once submissive vassal. A decree was issued restoring the throne to Kong-min, and Choi-yu was sent back to Korea to be executed, which was promptly done. The king then made a demand for Prince Tap-sa also, but this was refused.

A priestly adventurer. The reign of King Kong-min lasted 23 years, 1362—1374. Some hint is conveyed in the above of the excitement which prevailed during the entire reign, and the tragic character of many of its events. The most remarkable development of the whole reign, however, was the rise of the priestly adventurer Pyen-jo, better known by his lay name, Sindon. Once the king had a dream, a nightmare, in which, being attacked by an assassin, he had almost fallen a victim to his foe when a Buddhist priest struck down the assailant and saved the royal life. In 1365 there appeared at the royal court the monk Pyen-jo. The king, already half mad, recognised a re-

semblance in him to the shadowy form which had struck down the assassin in his dream, and took him into high favor.

Of the antecedents of the monk little is known. It is claimed that his mother was one of the female slaves at a Buddhist monastery, and like Topsy, the son did not grow, he "just come'd up." From the time he appeared at the Songdo court fortune smiled upon him. He was appointed royal tutor. He abandoned the priestly habit and tonsure, let his hair grow, and took the name of Sin-don. The royal dislike and distrust for the ministers of state and the courtiers had by this time become so intense that the success of Sin-don was due possibly to his proving to be the instrument in the royal hands best adapted to humble the proud nobles. "For Sin-don" (to quote Korean history) "was a lone man, without friends or relatives, so the king put him at the head of affairs, and followed his advice in everything." Sin-don became a lion. He not only filled the post of the preceptor to the king but also became the priestly counselor of the harem, and of the high born dames of the capital, much to the detriment of their morals, and Buddhism sprang into renewed life. The courtiers became alarmed and broke out into open revolt against the new favorite. Yi Chei-hyŏn said to His majesty: "The bones of Sin don are those of evil men of old,—dismiss him." Oh In-tak Intaik said: "The oracles of To-sŏn say that one who is neither a monk nor a layman will confuse administration and ruin the dynasty. The prophecy has its fulfillment in Sin-don. Dismiss him." The first counselor was ignored, and Sin-don took the second, beat him with clubs, and sent him into exile. The priestly favorite was invested with the title of Marquis of Chinpyeng. Thus one after another of the nobles who undertook to assail the monk, only brought disaster on their own heads. In sentencing some of the foes of Sin-don the king placed the priest on the royal dais beside him in order that he might enjoy the discomfiture of those who opposed him.

Secure thus in the royal favor the monk distributed the patronage of the realm among his own followers. His arrogance was boundless, even going so far as to use the high officials about him for a back rest, whenever he grew weary. Finally his power reached such a height that he himself dreaded the moment when his royal patron would take alarm and hurl him down, so he deliberately plotted to seize the throne for himself. The plot was discovered in time and Sin-don lost his head. But the half insane monarch mourned the loss of the treacherous priest and even adopted his son as his own and invested him with the succession. When Kong-min fell a victim to as-

sassination this son of Sin-don ascended the Throne of Korea and reigned fourteen years.

Tai-jo's marksmanship. From time immemorial the Korean coasts suffered from the depredations of pirates. Especially did Japanese rovers raid the sea board, spreading terror and desolation its entire length. Not only were towns laid in ashes and people carried off, but sometimes large bodies of buccaneers, armed cap-a-pie, would land from these piratical fleets and penetrate inland a long distance, until the dread of their name was felt far and near. These attacks occurred frequently during the reign of Sin-don's son and the people lived in constant terror of them. In 1380 a large force landed on the coast of Chulla and attacking the magistracy of Un-bong, they captured, and after pillaging it, set it on fire. Emboldened by their success, the pirates began to make preparations to march north and plunder the capital. The news was borne north on the wings of the wind and dismay and terror ruled supreme. Tai-jo was in Song-do when the messenger arrived with the news. He lost not a moment but donning his armour, and with a forest of spears at his back and his trusty comrade in arms, Yi Du-ran, at his side galloped scuthward. The rovers had not left Un-bong yet and it was there he met them. They were intrenched on a mountain, and Tai-jo and his men occupied the opposite heights. Conflicts ensued but were indecisive. Conspicuous among the Japanese was their leader, a young warrior apparently but sixteen years of age, and who, clad in beautiful armour with a copper masque to protect his face, rallied his men so that the Koreans were always repulsed. Then Tai-jo and Du-rani held a council of war and it was decided that the only way to break the spirits of the Japanese was to destroy their leader. But how to accomplish this was the question. Tai-jo then volunteered to undertake it. The archers were arranged so that at the signal they could send in a shower of death shafts, and the cavalry disposed ready to charge across onto the foe as soon as any signs of confusion were visible. Tai-jo, accompanied by Du-rani, now started on his perilous errand. Advancing beyond their lines they toiled their way up the heights of a hill from whence was a good view of the foe. They were soon discovered and stray arrows began to drop about them, but on they held they way. They reached the top, and there in full view were the foe already drawn up to oppose an assault, and, moving about animating his men by voice and gesture, could be seen the young knight in his invincible armour. "Hold there, steady now" said Tai-jo to Du-rani, "I will fire first and unhelm him, and before he can recover,

you fire and transfix him " The warriors drew themselves up, a heavy shaft was drawn clean to the head, there was a sharp twang and the messenger of death sped on its terrible errand. Tai-jo's missile struck the warrior full on the head and before its terrible force the plumed helm was knocked from its wearer. Hardly had the twang of Tai-jo's bow rang out, when another twang was heard and swift on the flight of the first shaft flew the arrow of Du-ran so that as the helm of the Japanese commander fell to the ground, the other arrow struck him full and killed him. Then came the attack of archer and spear-men, and dismayed by the sudden and unexpected fate of their leader, the Japanese broke and fled only to be overtaken by a terrible slaughter.

We leave Tai-jo here. Soon fate will set him on a throne which his descendants for five centuries and more will occupy. Enough, however, has been related to exhibit the setting in which this honored hero appears in Korean history.

Geo. Heber Jones.

THE KOREAN VERB "TO BE."

A MONOGRAPH ON 이오 AND 잇소.

ONE of the greatest difficulties in the path of the student of the Korean language is that of learning the proper use of the two words 이오 and 잇소. To use one for the other is to speak Korean very incorrectly, but the knowledge of this fact gives the beginner no clue as to proper speaking.

In English the difficulty does not exist because the one word *to be* is used with sufficient latitude to more than cover the meaning of these two Korean words. At first thought we westerners find some difficulty even in understanding that the verb *to be* is not a simple but a complex word expressing two ideas, and we are at a greater loss in analyzing it into its separate parts. While some grammarians (Butler, Milligan, etc.) say that the verb *to be* differs in nothing from all other intransitive verbs, on the other hand others would put it into a special class, which they call the copula, and some are loth to name it a verb. This disagreement doubtless arises from the fact, which they fail to recognize, that the verb *to be* really expresses two or more ideas and is therefore logically two or more words, alike in form but different in use. In some of its uses it answers the definition of a true verb, expressing existence, possession, etc. In such cases it is intransitive and has no predicate noun or adjective. In other uses it expresses neither action, being nor state, but merely predicates of the subject qualities or groups of qualities which are expressed by a predicate adjective or a predicate noun.

This difference may be discovered even in English by making the same analysis which every one who masters Korean must, either consciously or unconsciously, make. Let us see. Is it not true that in English the word *to be* is used in the three following different ways:

1. As a *simple intransitive verb* expressing existence, possession, etc., without predicate noun or adjective. *God is. There is a house.*

2. As a *copula with a predicate noun*. *This is a book. James is a boy.*
3. As a *copula with a predicate adjective*. *The man is good. The house is white.*

*Note these three separate classes carefully for they are essential to an understanding of our two little Korean friends. Tho at first these three uses may appear to westerners to be identical, yet we must come to see thro Korean eyes that there is a real distinction in thought as well as in form, and especially that No. 1 is utterly unlike Nos. 2 and 3. In No. 1 *is* is a pure verb. In Nos. 2 and 3 *is* simply copulates qualities to their subjects. **

Koreans without knowing the difference between nouns and adjectives unconsciously make these distinctions very accurately in usage. The three classes above mentioned are in Korean as follows:

1. **잇소**—Is.

This is a simple intransitive verb expressing existence, possession, etc. **하느님 잇소**, God is, or the honorific **하느님 계시오**. **내 배집 잇소**, I have a house.

The honorific form **계시오** can only be accurately used for No. 1 never for Nos. 2 or 3.

2. **이오**—Is.

This is the *copula used with a predicate noun*.

그 거시께 이오. This is a box.

내 책 이오. It is my book.

To express in Korean the third class mentioned above, so easily expressed in English by the same word *is*, we must have recourse to forms apart from both **이오** and **잇소**, namely to that class of words sometimes called adjective verbs.

3. **착하다**—Is good.

어렵다—Is difficult.

These are examples of what is in English the *copula with predicate adjectives*; resembling verbs in form, termination, etc., but adjectival in idea. Having made the above analysis it is evident that we have to do with only the first and second equivalents of the verb *to be*. In No. 3 neither **이오** nor **잇소** appears and the English copula *is* is only represented in Korean by

* The above analysis does not include such expressions as *is going, is raining, is done, is continued*, where *is* is simply auxiliary to some other verb. Since such forms have no relation to **이오** and **잇소** they need not be mentioned here.

the verbal form of the termination of adjectival verbs. The difficulty in knowing when to use **이오** and **있소** will forever disappear if we bear in mind that the verbal idea of *to be* is always expressed by **있소** (or **계시오**), while the copula *to be* with predicate nouns is expressed in Korean by **이오**. All other uses of *to be* are otherwise expressed.

The fact that these various ideas are expressed in English by the one word *is* is only an accident of language. Some other languages are similarly barren and others are more richly endowed. Russian is said to have two words exactly similar in use to **이오** and **있소**. Students of Hebrew will remember that that language has no copula like **이오**, but co-ordinates predicate nouns to their subjects by simply matching them together without a copula. Existence, however, is expressed by a verb having the meaning of **있소** from which word is derived the inexpressible name of Jehovah, "I Am That I Am." It is this word which is used in the rude but majestic sentence, "Let light be. Light was."

It would doubtless be interesting to the student of philology to search back to the origin of the English language for the causes of irregularity in this one word, which have produced such various forms as *am, art, lie, was, been, etc.* Whether they were formerly different words expressing different ideas, kindred in meaning to the two ideas expressed by **이오** and **있소**, might be a fruitful subject of research. At present, however, the coalition is so perfect that we cannot discover any marks of cleavage indicating that they were formerly separate words.

During several years of study of Korean language, even though the above distinction was known theoretically, difficulty has been experienced because no complete table of the corresponding equivalent forms of **이오** and **있소** was available. The average Korean teacher may be induced to teach **있소** in its various forms but if asked to give **이오** in some of its many moods and tenses he mildly remarks that it is an ending and there he is willing to let the matter rest.

The following table has been prepared for my own convenience and that of any others who may wish to use it. Though not complete it is presented with the hope that others may also find it useful. The beginner who knows the difference in use between **이오** and **있소** in the present tense is sometimes long in learning that it is just as important to distinguish in use between these words in every mood, tense and variation as it is to do so in the

present tense. Some knowledge of most of the following forms will be found necessary to avoid making mistakes that rise from confounding things that differ.

TABLE OF CORRESPONDING FORMS.

I. DECLARATIVE.

1. Present.

있소	이오
(게시오)	이시오
있다	일다, or 이다
있지요	이지오
있지	이지
있스니라	이라
있느니라	이니라
있논지라	인지라
있습더이다	입더이다
있습데다	입데다
있데	입데
	이데
있더라	이더라
	너라
있더니	일더라
	이더니
	일너니
	일더니
있네	일네
	일세
있습느이다	입느이다
있습니다	입니다
	이웁세다
있습네	
있소외다	이외다
있소외	이외
	이월네
있느니	이니

잇스너
잇노라
잇교나

잇도다

이교나
이로라
이로다

2. Future.

잇겟소
잇겟다
잇겟네
잇겟스너
잇겟습데다
잇겟터라
잇겟더니
잇겟노라
잇겟교나
잇겟소리이다
잇겟스리다
잇겟스리라
잇겟스리오
잇겟스리니

이겟소
이겟다
이겟네
이겟스너
이겟습데다
이겟터라
이겟더니

이겟교나
이오리이다
이리다
이리라
이리오
이리니

3. Past.

잇섯소
잇섯다
잇섯겟다
잇섯느니라
잇섯노라
잇섯겟노라
잇섯스너
잇섯습데다
잇섯터라
잇섯더니
잇섯더니라
잇섯겟습데다
잇섯겟터라

Forms all wanting
in this tense.

잇섯습넌다

II. INTERROGATIVE.

잇소	이오
(게시오)	이시오
잇섯소	wanting.
잇겟소	이겟소
잇지오	이지오
잇스옵는넛가	이옵는넛가
잇스옵넛가	이옵넛가
잇습넛가	입넛가
잇습뎛가	입뎛가
잇습더넛가	입더넛가
잇습더나잇가	입더나잇가
잇스오리잇가	이오리잇가
잇스릿가	이릿가
잇스리오	이리오
잇느냐, or 뇨	이냐, or 뇨
잇겟느냐, or 뇨	이겟느냐, or 뇨
잇섯느냐, or 뇨	wanting.
잇섯겟느냐, or 뇨	wanting.
잇더냐, or 뇨	일더냐, or 뇨
	이더냐, or 뇨
잇섯더냐, or 뇨	wanting.
잇겟더냐, or 뇨	이겟더냐, or 뇨
잇섯겟더냐	wanting.
잇는가	인가
잇섯는가	wanting. 71
잇겟는가	이겟는가
잇던가	이던가
	일던가

III. CONDITIONAL (OR TEMPORAL).

잇스면	이면
잇더면	이더면
	일더면

잇섯스면
잇섯더면
잇겟스면
잇겟더면
잇섯겟스면
잇섯겟더면
잇거든

잇섯거든
잇겟거든
잇섯겟거든
잇손죽
잇술진터
잇건터
잇섯던들

IV. CONCESSIVE.

잇스도
잇스나
잇스티, or 되

잇거나

잇거니와

잇섯스나
잇섯거니와
잇섯거나
잇겟스나
잇겟거나
잇술지라도
잇술지언덩
잇손들

V. IMPERATIVE.

잇지오

wanting.

wanting.

이겟스면
이겟더면

wanting.

wanting.

이어든
이거든

wanting.

이겟거든

wanting.

인죽

일진터

이건터

wanting.

이라도

이나

이티, or 되

이로티

이어나

이거나

이어니와

이거니와

wanting.

wanting.

wanting.

이겟스나

wanting.

일지라도

일지언덩

인들

잇거라, or 잇서라

This mood
wanting.

잇자

잇세

잇십세다

잇게

VI. CAUSAL.

잇논고로

잇스니사

잇손죽

잇기에

잇기로

잇슴으로

잇겟기에

잇길너

인고로

이니사

인존

이기에

이기로

임으로

이겟기에

아길너

VII. VERBAL NOUNS.

잇슴

잇기

잇겟기

임

이기

이겟기

VIII. PARTICIPIAL.

잇논

잇술

잇던

잇섯던

잇서

(게시샤)

잇게

인

일

wanting.

wanting.

wanting.

이시샤

IX. CONNECTIVES.

잇거늘

이어늘

이거늘

잇고

이고

잇스며

이며

잇지

이자

잇다교

이락교

잇코셔
잇스면서
잇다가

wanting.

이면서
이다가
일다가
이러가

잇섯다가
잇다가논
잇서서논
잇고서논
잇서야

wanting.

wanting.

wanting.

wanting.

이야
이라야

X. MISCELLANEOUS FORMS.

잇논가
잇논지
잇논터
잇던지
잇던가
잇슬년지
잇슬년가
잇슬지
잇단
잇관터

인가
인지
인터
이던지
이던가
일년지
일년가
일지
이란
이관터
이완터
이건터
이라니
이거니
일너니

잇건터
잇다니
잇거니
잇슬너니

In addition to the above simple forms the following compound forms might be multiplied indefinitely.

잇슬터인터
잇슬터이면
잇슬터이어든
잇슬터인고로
잇슬터입데

일터인터
일터이면
일터이어든
일터인고로
일터입데

잇슬러이라	일러이라
잇슬러입데다	일러입데다
잇슬수업다	일수업다
잇슬분수이면	일분수이면
잇슬분수락이면	일분수락이면
잇슬줄노아오	일줄노아오
잇슴일너라	임일너라

NOTES ON THE TABLE.

The table shows that **이오** is much more defective than **잇소**. More than 110 distinct forms of **이오** are given in the above list, but most of the honorifics made by the use of **시**, such as **이시니**, **이시지**, **이시더니**, etc., etc., also many forms which are duplicates of those given in other tenses, and certain other book and unusual forms are omitted. A complete list, therefore, of the forms of **이오** would be much larger than that given above, tho the above list probably includes all the more useful forms.

In the verb **이오** all imperatives are wanting, also all past forms which are constructed on the past root **섯**. Let it be noticed here that those forms constructed with the use of the syllable **더** are not necessarily past tenses. Korean teachers are liable to call them past because they are based on the knowledge obtained from a previous experience or observation. It would be better, however, to speak of them as statements of facts founded on past experiences. **그사람집에잇더라** does not mean that the man *was* in the house, but that the speaker has reason to know from past observation that the person is *now* in the house. We, therefore, find the syllable **더** in all the tenses, present, past and future, as **잇더라**, **잇겜더라**, and **잇섯더라**, and in every tense the thought conveyed by **더** is that the speaker has by some past experience or observation obtained a knowledge of some fact which is not yet known to the hearer, and the statement may be made in anyone of the tenses. **김서방일잘하겜더라** means that the speaker is telling to one who does not know the fact that he has reason to believe from previous observation that Mr. Kim (a third person) will do his work well.

It will be observed that subject nouns in the nominative case

whose roots end in a vowel suffer contraction when followed by derivatives of the word **이오**. with the result that the verbal forms often appear to be mere noun endings, as the Korean teacher will assure us that they are, **이거손내비이니** becomes by crasis **이거손내비니**; **은혜인지** becomes **은헨지**.

An aid to the student of Korean would be a list of sentences illustrating the use of the above forms. The limits of the present article, however, do not admit the attempt.

W. M. BAIRD.

ETYMOLOGY OF KOREAN NUMERALS.

Hana is *gan*, 干, a staff set up as a mark. It is *ku*, "that," and *ika*, "their." No word for one could ever be made but from a demonstrative. This natural origin is a fact which tells against the antiquity of the Koreans. The Japanese have *bit* for "one." The Turks have *bie*. The Basque people have *bat*. The Manchu "one" is *emu* and *mia* is Greek. The Hebrew has *ekal*. This comes near the Korean word.

Two is *tul*, 둘. This is our *two* and the Syriac *trein*.

Three is *seit*, 셋. The Syriac for three is *tho tho*. It is our *three*.

The Korean *nei* for four is the Greek *tessera*. It means square *tessalated* brick. *Yessera* in Latin is a square piece of wood, stone, or terra cotta used as a die, tablet, or signal. It is *dur* in the Mongol, *dureb*, four, and *duin*, four, in Manchu. It is *se*, 스 in 스물, *semul*, twenty, and in the Chinese 二, *ni*, for *nil*, two.

Five in Korean is *tasat*. This is the Dravidian *aindu* in Tamil and *aidu* in Telegu. It is also *sunja* in Manchu. Since 다섯 contains two values "s" and "t" for the symbol 人 it is a sign that "s" is evolved from "t." The old form of five in Korean is really *tat*. The Japanese for five is *itsuts*. This is the same word, and the old form of five in Japanese is *itut*.

Six in Korean is *yesat*. The Mongol is *jirigan*. The root is *dit*. The Mongol word, *jirigan*, has in it also the root *rig*, which is our six. The Dravidian is *aru*, which has lost initial "d." The Hebrew *shesh* is the Korean *yes*.

In the Korean *nirkop*, seven, *nir* is the Mongol *dolon*, the Japanese *nimats* and the Manchu *nadau*. The other root, *kop*, is *kabo* in the San-pang dialect of eastern Nepal, and *skwibi*, seven, in the Manyak dialect on the Chinese western frontier.

In the Korean *yetalp*, eight, the first root *yet*, is in full form *get*. The Tibetan is *gyud*. The second root in the Turkish is *kiz*. The Tamil *etta*, eight, has lost initial "g." *Et* and *etta*, at and *ate* occur in about thirty Hindu dialects for eight. In all these initial "g" is lost. The other Korean root, *alp*, is the Mongol *naiman*, the Hebrew *shemona*, the Manyak *zibi*, on the west frontier of China. In the Malay *dalapan*, eight, it is the second root, *lap*. In the Telugu it is the root *nim* in *enamid*, eight. In the Tuluva, a southern dialect spoken in India, it is *ename*. It is the root *nam* in the Gondi language. It is *tam* in the Annamite language.

The Korean *ahop*, nine, is *kipura*, nine, in the Rodong dialect of East Nepal. In Manyak it is *gubi*.

The Korean ten is *yel* for *ded*. The Manchu is *jucan* for *duwan*. The Turkish is *on* for *don*. The Tibetan is *cha* for *ten*. The Shan is *tseit*. In Central India the Khond word is *doso*. *Das* occurs in the vocabularies of five Nepalese tribes. The Japanese for ten is *tsudz*. Now, however unlike *yel* is to *tsudz* on first looking at it, it is the same word beyond question, as the other cited words show.

Twenty in Korean is *seu mul*, 스물. *Seu* is *tul*. *Mul* is a root meaning ten.

Thirty in Korean is *syelheun*. 설흔. The "l" here becomes "r." *Heun* for *kon* is a root for ten. It is *gin* in *viginti*, *triginta*, *quadriginta*, and *kon* in *lessaeakontu*, forty. In our twenty it is *decem*, ten. *Mul*, ten, is in Pasque *amar*, and in Malay *puluh*. In Annamite it is *muoi*. The Tamil is *padu*. The Telugu is *padi*.

In *ma heun*, 마흔, forty, *ma* is a root for "four." It is the Japanese *pat* and Malay *ampat*. In the Malay word "p" is inserted. On the Chinese western frontier this root for four is *pli*. It is *pi* in the Newara dialect and *bli* and *bla* in about ten other Nepalese dialects. In the Lepcha dialect at Sikkim it is *pali*.

In the Korean word *sun*, 쉰, fifty, we have the Manchu *sun* in *suncha*, five, and *yel*, ten, amalgamated.

In the Korean *yei syoun*, sixty, 예순, we have *yesat*, six, and *heun*, ten, amalgamated.

The Korean *nil heun*, 일흔, seventy, is formed of *nil*, seven, and *heun*, ten.

The Korean *yeteun*, eighty, 여든, is formed of *yesat*, eight, and *heun*, amalgamated.

The Korean *ahoun*, ninety, 아흔, is formed of *ahop*, nine, and *heun*, ten, amalgamated.

In Korean there are three native roots meaning ten, namely, *yeol*, *mul*, and *keum*. There are two roots meaning two, namely, *tul* and *seu*, but they may be reducible to one. There are two Korean roots for four, *neit*, and *mal* or *pal*.

All roots are derived from that time long past when mankind composed one family. Otherwise we should not find the Korean *tul* "two" in Europe, and *mal* for four in Nepaulese dialects. All true linguistic roots are indestructible and they were formed not by the nations which use them now, but in the time of the first human family from which all these nations are descended. All linguistic roots were made by divine assistance. Men were told what to do to express their ideas in a manner which would in the use of the voice render them intelligible. There were three factors: (1) God; (2) the soul; (3) the vocal apparatus of the mouth.

J. EDKIN³.

EDITORIAL DEPARTMENT.

ABDICATION, ACCLAMATION, ASSASSINATION!

THE tragic character which has been one of the distinguishing features of the course of Korean history for the past thirty years, has been peculiarly emphasized in the experiences of His Imperial Majesty during the last three months. The alliterative title which is placed over this editorial but shows how the pendulum of the emperor's fortune has swung from one extreme of its arc to the other. First it is a determined effort to compel his abdication in which some of the best men of the day became involved; followed by acclamations and public demonstrations to celebrate his birthday and wish him an endless reign; and now the courts are engaged in ferreting out a plot in which both His Majesty and the Prince Imperial only escaped death from poison, as it were by a miracle. Whatever may be thought of the desirability of such experiences, life under them cannot be dull for lack of variety. Early in July the foreign community in Korea was startled by a report that a plot against His Majesty had been unearthed and wholesale arrests were to be made. On the 8th and 9th of July Kim Chaipung, ex-commissioner of Police, and his brother Kim Chai-eun; Yi Chung-ku also ex-commissioner of police; Yi Yong-han, Yi Nam-heui and U Nam-kyu, with others were arrested. On the 10th Pak Chung-yang and Min Yung-jun, well known ex-Ministers of state were also placed under arrest, much to the astonishment of all observers at seeing these representatives of the extremes of Korean politics coupled together. Politics, however, makes strange bedfellows. At the same time General An Kyung-su, ex-president of the Independence Club, fled to the protection of the flag of the Rising Sun, issuing an announcement to his friends that having injured his leg, he was confined in the Japanese hospital in Söul. Then came a desperate effort on the

part of the officials of the Department of Justice to resign their posts. The net of the law having enmeshed some of the biggest fish in Korean waters the sportsmen who had run the Department shrink from the task of landing them. Finally, Mr. Sin Ki sun, who has the reputation of being among the sincerest and best men in Korean political life, became Minister of Justice and the trial began.

In the mean time it transpired that the charge upon which the accused, who numbered in all twelve persons, were to be tried was that of conspiring to force His Majesty to abdicate in favor of the Prince Imperial. The manner in which the plot was nipped in the bud became known through the following statement which appeared in the *Independent* of July 16th :

At the special request of Colonel Yi Hak-kiun who called on us a few days ago we publish the following item of information :

About two weeks ago, Captain Kim Won-kye told Colonel Yi the following story : "The other day, I called on Mr. Woo Nam-kiu who had an interesting interview with Gen. An Kyengsu. Gen. An told Mr. Woo that the wretched condition of affairs called loudly for a thorough reformation of the government ; that they must do something before the return of Mr. Pak Yonghio ; that His Majesty should be persuaded to abdicate his throne to the Crown Prince ; and that a number of prominent officers in the Palace and the army had joined the movement. General An further showed Mr. Woo a map of the Kyengwun palace with all gates and guard stations plainly marked, saying that the little gate leading to the Russian Legation ought to be carefully guarded to prevent His Majesty from going to the Legation."

When Colonel Yi heard this the only thing he could do was to report the same to his superior, Gen. Min Yongkui, who was then the Minister of War. General Min then took Col. Yi with him and reported the whole story to His Majesty. Having done this Col. Yi had no more to do with the matter.

Col. Yi is well known to most foreigners, having been palace interpreter, and also a student in the military academy under General Dye. To add to the interest of the matter a circular was sent all over Seoul issued from a pseudo-society known as "The Young Men's Patriotic Association of Daihan." This circular was sent to the legations and consulates, prominent foreigners, newspapers, and the public generally and was esteemed of such importance that a determined effort was made to unearth the author. One amusing incident was that the authorities misled by a similarity of names, thought possibly the Epworth League of the Methodist Episcopal Church was the author, and interrogated one of the pastors concerning the object of the League. The circular was undoubtedly a manifesto of the conspirators. It lamented the backwardness of Korea, the power of old customs, and the insecurity of life and property and then proceeded in the following words :

"His Sacred Majesty" "has reigned thirty-five years. Inheriting the

great estate of his ancestors, and appreciating the love of his people, our Emperor is "thirsty" after a good government. But failing to secure the service of able ministers His Majesty has to control and manage everything in domestic and foreign affairs. He is constantly worried and anxious. * * * Crowds of evil men darken his vision and bewilder his mind. * * * The excess of sorrow and labor are endangering his sacred health. Can his subjects help feeling concerned about his person? In order to preserve the imperial health and to prolong the imperial life His Majesty should resign his great office to the Crown Prince, to strengthen the foundation of the imperial family and to advance the welfare of the state. * * * Several persons desired to memorialize the Throne representing to His Majesty the universal wishes of people. But crafty and evil men, by deceiving His Majesty, have falsely accused the good and loyal."

The circular concludes with the hope that the people may put forth their best endeavors in saving the nation from present situation.

Abdication,—that was the cry. It awakened no response and those who raised it only brought sorrow on their own heads. The trial lasted about one month. On the 15th of August Pak Chung-yang, Min Yung-jun, Yi Nam-beui, Kim Chai-eun, and U Nam-kyu were released, the charges against them not having been proven. The findings of the court are an interesting exhibition of Korean judicial acumen and we here produce a translation for which, as usual, we are indebted to our invaluable contemporary, the *Independent*:

In the issue of 18th inst we noted that five of the twelve prisoners implicated in the late conspiracy against the Throne were released. The Government Gazette of the 18th inst. contains the statements of the prisoners charged with being in the late abortive conspiracy and the sentences passed on them. We translate the most important parts of the interesting document to inform our readers of the exact nature of the plot.

Prisoner Kim Jaipoong: On or about the 15th June, An Kyengsu called on him and said that, as suspicious and alarming rumors were coming from the South, if His Majesty could be persuaded to resign the Throne to the Crown Prince, this would strengthen the State and quiet the popular uneasiness. Just at this point of conversation, Yi Jongnim, an intimate friend of the prisoner and a commander of a battalion of the guard, came in, and heard also the scheme of An. After An Kyengsu went away the prisoner and Yi talked over the matter. An promised the prisoner that he would let him know how the affair progressed. Several days later, An Kyengsu sent a letter to the prisoner, by Yi Rionghan, informing him that over thirty men had been collected, and asking the prisoner the best means by which the conspirators could go into the palace without hindrance. The prisoner claims that he did not approve An's plot.

Sentence: The fact that An Kyengsu consulted with the prisoner several times makes it quite plain that the prisoner acquiesced in An's plans. Therefore let Kim Jaipoong be banished for life.

Yi Rionghan, Prisoner: On the 16th June, the prisoner called on An Kyengsu who had invited him. An told the prisoner the plot of coercing His Majesty (to resign) and of reorganizing the Government. After this, the prisoner met An several times. One day An took him to his bedroom and showed him a plan of the new Palace. On the 25th June the prisoner introduced Kim Kuiwhing to An, and took An's letter to Kim Jaipoong, asking the latter the best means by which the conspirators could enter the

Palace without being hindered. The prisoner told Yi Johyen of the plot and one evening, going to the villa of An Kyengsu with two other men, saw the forged Imperial Edict which An had prepared. The prisoner claims that he disapproved the plot that evening.

Sentence: The prisoner, Yi Rionghan, acted as An Kyengsu's confidant and messenger for over ten days. The prisoner introduced people to An and carried messages for him several times. That the prisoner was intimately connected with the plot is clearly manifest. Therefore let Yi Rionghan be banished for life.

Yi Choongku, prisoner: On or about the 20th Feb. (June?) the prisoner called on An Kyengsu who told him of the plot. The prisoner asked An the names of those who were engaged in it. On the 25th of the same month, the prisoner called on An Kyengsu and found with him Yun Hiojung, Yi Rionghan, Yi Johyen, Kim Kuiwhang. The prisoner and others present saw the forged Edict prepared by An. The prisoner claims that he reported An's plot to Joo Sukmyen (then, Vice Minister of War) for the purpose of informing the same to His Majesty.

Sentence: What the prisoner told Joo Sukmyen was not definite and clear. Beside he never told Joo to report the plot to His Majesty. Joo declares that he did not understand what the prisoner meant. Moreover, the prisoner himself admits having said to An Kyengsu that it would be very good if the plot should succeed. Though the prisoner pretends that his purpose was to find out the plot (for the purpose of divulging the secret) it is manifest that he consented to the conspiracy. Therefore let him be banished for life.

Prisoner, Yi Jongnim: The prisoner was appointed a commander of a battalion of the guard in June. On the 15th of that month, the prisoner, accepting an invitation, called on Kim Jaipoong who had just finished some secret conversation with An Kyeng. An then told the prisoner about the plot. The next day Yun Hiojung, who has run away, called on the prisoner and asked him if he had heard of the plot of An Kyengsu. The prisoner answered in the affirmative. The prisoner claims that he had never expressed his opinion one way or another on the subject.

Sentence: The prisoner was instructed by Min Yongkui, the Minister of War, to report any plot that he might hear. Yet the prisoner failed to notify Min Yongkui of the scheme of An Kyengsu. Moreover, An told some one, after having confided his secret to the prisoner, that the officers of the guard were in the conspiracy so that they would keep the soldiers under control; and that Yi Jongnim, the prisoner, knew the plans. That the prisoner did not disapprove the plot but consented to it is clearly seen. Therefore let him be banished for life.

Prisoner Yi Namhui, a commander of a battalion of the guard. About the 20th June, the prisoner called on An Kyengsu who told him of the plot. The next day the prisoner reported to the then Minister of War, Min Yongkui, that he was told by An, requesting Min to inform His Majesty of the same. Afterward the prisoner called on An and reported whatever he had learned to the Minister of War. Moreover the prisoner called on Sin Sanghoon, the then Minister of Finance, and asked him to report the conspiracy to His Majesty. Therefore let Yi Namhui be set free.

Prisoner Pak Jungyang, (the Minister of Home Department) An Kyengsu told Rionghan that Pak Jungyang also knew the plot. But nothing has been produced to prove in the least that Pak had seen or heard anything of the conspiracy. Therefore, Pak Jungyang is set free.

Prisoner Min Yongjoon: An Kyengsu told Kim Jaipoong that he (An) intended to talk with Min Yongjoon about the plot. When Yi Choongku asked An who the conspirators were, An counted Min among the number.

An also told Yi Namhui that the thing could be done if Min were appointed a Minister. Besides this there is absolutely nothing to prove that the prisoner had any exchange of calls with An Kyengsu on the subject or that the prisoner had exchanged any letters or verbal messages with An. Min is therefore set free.

Thus terminated a very ill-advised and foolish attempt to force His Majesty from the Throne. We do not presume to pass on the justice of the sentences, but the plot as developed in the trial, was an impossible one which would have done credit to a couple of young school boys suffering from an overdose of yellow novelism.

The birthday of His Imperial Majesty occurred on September 10th and was more generally observed throughout the country and with greater demonstration of loyalty than ever before in history. As a sort of a prelude the 1st of September was celebrated with much enthusiasm as Founder's Day, being the 506th anniversary of the founding of the dynasty by Tai-jo. But the overflow of patriotism and loyalty reached its height on the imperial birthday. The city was decorated with flags and lanterns throughout; public institutions were closed, and mass meetings held by enthusiastic crowds. Both the Independent Club and the Imperial Club had receptions with speeches and refreshments. At two o'clock 2,000 members of the Independence Club participated in a public demonstration in the streets in Söul, marching with their hats decorated with flowers, and a band playing the Korean national air, to the front of the Imperial palace, and there cheering for the Emperor. In the meantime a third demonstration was being held in Söul by the Christians of the capital. As a special mark of favor the Music Hall was opened to them, and here services, semi-religious, semi-patriotic, were held. 5,000 pamphlet programs were struck off and distributed, speeches were made and songs sung and the enthusiasm ran high. In the evening the scene in the city was a most picturesque one. The streets were ablaze with lanterns, and special illuminations were visible at places. The illumination of the compound of Dr. W. P. Scranton and that of the Pai Chai College were specially mentioned.

Throughout the country the same thing was true in a slightly lesser degree. Chemulpo was covered with a mass of waving flags throughout the day and in the evening the illuminations drew into the street great masses of sightseers. At the Yammun a reception was given by the Kamni, while meetings and addresses of loyalty were the order throughout the city. Thus closed the most universally celebrated birthday of His Majesty. Abdication was forgotten. It was now acclamation!

Two days later, on September 12th, the startling news

was noised about that a serious attempt had been made to take the imperial life with poison. In a country governed as Korea is by absolutism, where the strictest safe guards are supposed to always surround the monarch to prevent any peril, this was felt to be most serious. In all the upheavals, revolutions and tragedies which have attended the reign to the present moment, this was the first time an effort was made to assassinate the Emperor. On the morning of the 15th, the following details were made public:

His Majesty has been accustomed to take foreign food now and then for a change. On the night of the 11th inst., about 11 o'clock, His Majesty and the Crown Prince sat at the table to a late foreign supper. The Emperor first ate a piece of bread which he found a little stale. Then he sipped a few spoonfuls of coffee. The Crown Prince who, without eating anything first, drank about two-thirds of his coffee, complained of being squeamish, and turning ashy pale, soon began to vomit. Surprised, yet not alarmed, His Majesty gave some coffee to two eunuchs who were in his presence. One of them, drinking about half a cup of the beverage, went out of the room with his hand on his mouth and fell senseless on the floor. The other eunuch, who sipped only a little, also felt strange and went out. An old maid of honor drank a few mouthfuls of the coffee, saying that it was a warm drink of excellent flavor, but she soon fainted. In the meanwhile the Crown Prince was vomiting copiously while his bowels ran incessantly. His extremes became icy, his cheeks ashy, and his eyes sank deep into the sockets with dark blue streaks on both sides of the upper part of the nose. He lost consciousness and panted for breath. His Majesty, feeling himself squeamish and uneasy, devoted his attention to his son. But finally the Emperor also called for a basin and threw up a basinful of strange looking stuff, feeling at the same time too weak to move. Korean doctors were of course called in and such remedies as they offered were given to the Imperial sufferers with as little delay as possible.

Four servants who out of mere curiosity drank the coffee also became sick and were carried to quarters. The eunuch who fell senseless was carried to his room, all the while vomiting. His extremes became icy cold; yet his head sweated profusely. He panted for breath and for some time the Crown Prince and the eunuch seemed beyond hope. But later on, say two hours after, they showed signs of life, warmth beginning to return to the body.

By the afternoon of the 13th inst., His Majesty was almost well, only very weak, while the Crown Prince, though too feeble to walk, was able to talk and smoke a cigarette. The eunuch most affected was the day before yesterday interviewed by the writer; he was found very much better, being able to talk and sit up.

With these facts before us, it is easy to say that there was some kind of poison in the coffee used on that night. But it is not so easy to say what poison it was. Harder it is to know how the poison got into the beverage; but the most difficult and delicate question for the police officers or any other officers will be to find out the traitors who did the deed. We are informed that the dry coffee, the coffee bag, the sugar and the milk used on that night have been examined by a competent foreign doctor who pronounced them to be thoroughly harmless. It is a pity that no portion of the coffee drunk by the persons affected was saved to be analyzed. Even the matter vomited and discharged was not kept for examination. Some suspect

that the poison was put into the water pot but we learn that the waterpot was cleansed before anybody had thought of examining it. The cook and his assistants, fourteen in all, who were put under arrest on the night of the event have been examined by the police. Yet it is very unlikely that these fellows would have run the risk when they knew that they would be the first to suffer should the plot miscarry. This problem is all the more complicated when we remember that the Imperial cuisine is as full of hangers-on as any other Korean office. Chusas, servants, cooks, waiters and their friends without number swarm the place. In the crowd and confusion anybody could easily drop poison in the food. Whatever, therefore, may be the result of the examination we have very slight hope that the real criminals, if there were any, could be traced and punished for the dastardly act.

The outcome was awaited anxiously. It was a pleasure to know that the dastardly attempt had failed and both the imperial victims escaped, as well as those on whom the coffee was tried, except the old maid of honor who died. Every effort was made to unearth the perpetrator of the deed. Among the fourteen cooks who were arrested was a boy who had been placed in his position by the notorious interpreter, Kim Hong-yuk. This boy confessed that a friend of Kim, by the name of Kong Chang-sik, had given him certain stuff to put in the coffee and that he had done so. This implicated Kim, and his wife and Kong, who was found in Kim's house, were arrested, and a squad of policemen sent to Heuk-san island where Kim is in exile to bring the accused to Söul. Including Mrs. Kim and Kong chusa, seventeen persons were put under arrest in Söul. The examination of fifteen of these was completed on the 15th inst. and they were taken to the Department of Justice for safe custody. Mrs. Kim and Kong chusa, however, were retained at the Police jail for further investigation.

If the accusation of Kim Hong-yuk should prove true it will prove a case of vindictive revenge. Mr. Kim's name is very well known to the public interested in Korea. As the interpreter at the Russian Legation he sprang into prominent notoriety, and for a time was the most powerful subject of His Korean Majesty. He soon went to the wall, however, and was not only relieved from his posts in the government, but also dismissed from the Russian service. On the 25th of August there appeared in the Government Gazette an edict charging Kim with having deceived His Majesty, misused his influence for his personal advancement, and having produced an estrangement between Korea and Russia. By this edict the emperor declared Kim guilty and directed the Law Department to banish him "according to established requirements of law." And Kim was banished to Heuk-san-do, a penal settlement island west of Chulla, and one of the most vigorous of the penal settlements. A better commentary on his character could not be produced than the following:

Kim Hongnuik is a striking illustration how a Korean under present circum-

stances may be metamorphosed from a common coolie into a high official with no other qualification than a few words of some foreign language and a deal of unblushing cheek.

Kim whose origin is very mean can read neither Chinese nor Korean nor Russian. His speaks Russian badly as we are told by best judges. He had served in the Russian Legation as an interpreter for years. But the affair of the February 11th, 1896, was a turning point to his life. His Majesty, not from choice, but of necessity, had to take Kim into his confidence. Wealth and honors were heaped on him. He fitted on both sides as may be seen in the *Edict*, but nobody dared to expose his villany because some thought him to be an angel of light incapable of any meanness! For over two years much of the government of Korea was practically in the hand of Kim Hongniuk. No minister of state or the governor of a province was appointed without his consent direct or implied. His insolence, intrigues, and rascality filled the country with his creatures, the city with his sensual scandals, and the people with indignation. In the meanwhile he was made the Vice Minister of Education though he could not sign even his name in any language! He was made the Chief of the Bureau of Nobility! He was appointed the Governor of Seoul! All this while retaining his position in the legation as an interpreter. Sometime in last April, his dismissal from the Russian service gave great pleasure to all except those ministers and vice ministers who owed their promotion to the notorious man.

The trial and its outcome will be watched with much interest. To His Imperial Majesty, the Emperor, and His Imperial Highness, the Prince, we extend our heartiest congratulations on their narrow escape from death, and especially to His Majesty upon the fortitude with which he has passed thro the perils of abdication, acclamation and assassination.

Murder.—On Wednesday, August 31st, the entire community was greatly shocked to learn that Mr. Geo. W. Lake, an American merchant residing in Chemulpo, had been murdered the previous night. Mr. Lake lived in his store in the Chinese Settlement just opposite the street leading to the main entrance of the Chinese Consulate. He had been in the habit, we are told, of closing his shop himself every night and had an agreement with one of the Chinese constables of the settlement to wake him up every morning at six o'clock. The latter on the morning of the 31st called him but receiving no response, about 8:30 a. m., climbed from the second story of the next house onto the veranda outside the second story of Mr. Lake's house. The windows were forced open and the unfortunate man found in his bed which was saturated with his blood. There was no evidence of a struggle. The murderer had used the iron weight shaped like a coffee cup, attached to a Chinese "steel-yard." One terrific blow had been struck which crushed in the forehead of the unfortunate man. He was found with one hand resting on his breast and the other hanging over the side of the bed, and no blood upon them, it being evident he had not moved after he was struck. An examination of the premises showed that apparently an entrance was effected thro the back of the house and probably robbery was the object.

The safe was open, some small coin lay scattered about and two binoculars which were in the safe were missing. One of these was afterward found back of the house.

On the discovery in Chemulpo of the crime, Mr. W. D. Townsend telegraphed the United States Legation, and the Minister, Hon. H. N. Allen, immediately sent W. F. Sands, Deputy Consul-General, to hold a coroner's inquest. Communication was also had by the legation with Mr. Lake's brother, Mr. Edw. Lake of Nagasaki, who came on to Korea, reaching Chemulpo September 7th. We cannot commend too highly the promptness with which the legation took the matter up. In an hour after Mr. Townsend's telegram was received Mr. Sands was on his way to Chemulpo to assume charge of the case. The murder of a peaceable and inoffensive foreigner in his own bed-room under circumstances of a most brutal character is a matter of the highest concern to every foreigner resident in this country and the prompt action of Dr. Allen indicates that the legation will be swift to bring to justice the perpetrator of such a deed.

On the arrival of Mr. Sands in Chemulpo he impetalled Messrs. H. C. Colbran, W. D. Townsend, and E. E. Rittenhouse as a jury and they found that the deceased came to his death from a blow on the head with an iron weight in the hands of a person or persons unknown. The remains of Mr. Lake were interred that evening in the foreign cemetery. The weapon with which the deed was done was found in the room, with some of the hair of the victim on it.

The search after the murderer was pushed with vigor. There were many clues but none of a very substantial character. On September 21st, Mr. J. Flanagan, who was connected in business with Mr. Lake, was put under arrest by the United States authorities and confined in the municipal jail at Chemulpo. Mr. Flanagan will be tried in Söul on the charge of being implicated in the affair.

Marquis Ito in Korea.—The visit of this world-famed ex-premier of Japan was without political or official character, and entirely private in its nature. A breathing spell of private life having come to him by being released from his ministerial posts in the imperial government he had been able to realize a long cherished plan of visiting the scenes of so much of Japan's diplomacy and foreign interest, Korea and China.

The Marquis is in the fifty-eighth year of his age and is still a comparatively young and active man. His entourage consisted of a few personal friends, including Mr. C. Narabara, Second Sec-

retary of the Japanese Legation; Mr. M. Dzumoto, a former private secretary of the Marquis and at present editor of the *Japan Times*; Mr. M. Tokioka, an official of the Imperial Household Department of Japan; Mr. T. Mori, a well known Japanese poet; and Mr. Y. Ohoka, M. P. Great preparations had been made for the reception of the Marquis by the resident Japanese, who united to honor him as the foremost statesman of their country, the author of the constitution, as well as the chief maker of modern Japan; and by the Koreans who remember him as the chief negotiator of the Shimonoseki treaty. His Imperial Majesty and the government and people united in honoring the famous visitor, the sum of \$3,000, it is said, having been specially set apart to be used in entertaining him. In fact the addition of a few formalities and ceremonies, and the reception, would have been such as would be accorded a member of an imperial family.

Marquis Ito reached Chemulpo August 22nd, per *Genkai Maru*. Here he was met by Mr. Yi Chai-kwang, Director of the Imperial Clan Bureau, and Mr. Hyön Yön-un, a councillor of the Imperial Household, who had been deputed to meet and welcome the Marquis by the emperor; and Mr. E. Hioki, First Secretary of the Imperial Japanese Legation at Söul. After a rest of a few days the Marquis went to Söul and was met at the river by a large gathering of Korean and Japanese officials, including delegations from the Independence and the Imperial Clubs. Chairs were at hand sent by His Imperial Majesty, and escorted by a dozen palace policemen the party proceeded to the Imperial Legation in Söul. At five o'clock that afternoon an imperial audience was held, and the visitors presented to His Majesty by the Japanese Minister. The next day was a round of festivities. A tiffin at midday in the old Palace, the Kyeng-bok-kung, given by H. E. Yi Chai-sun on behalf of the emperor, and in the evening a reception by the Japanese residents in Söul at the Municipal Hall. August 27th, the Literary Association of Söul, known as the Nam-san Poetic Society, held a gathering in honor of the Marquis, and the literatti of the Japanese, Korean and Chinese society of the capital proposed verses, sonnets and other poems on the visit of the statesman. The following days were occupied with a dinner by the emperor in the palace, Chan-bok-kung, visits to the schools, hospitals and associations under Japanese auspices in Söul; a tiffin party in the Foreign Office and a farewell audience with the emperor; and on the 30th of August, the Marquis left Söul for China, being attended as far as Chemulpo by Mr. Hyön Yön-un on behalf of His Majesty. At the Foreign Office Marquis Ito delivered a most interesting speech in answer to a toast to himself proposed by the Foreign Minister and we print herewith a trans-

lation for which our best acknowledgements to our *confrere* of the *Japan Times*:

Your Excellencies and Gentlemen:

I thank you sincerely for the kind words in which the Acting Minister of Foreign Affairs has just addressed me on your behalf, but at the same time I am constrained to say that I do not deserve the high compliments which he chose to confer upon me. Allow me to avail myself of the present opportunity to say a few words concerning the attitude of Japan toward this country. You doubtless know that in 1873 a group of Japanese statesmen advocated the despatch of a punitive expedition to Korea, a proposal to which I was uncompromisingly opposed from the outset, because I deemed such a war not only uncalled for but contrary to the principles of humanity. You may imagine the magnitude of the excitement occasioned by this question, when I tell you that the split which it caused in the ranks of the Japanese statesmen led to a tremendous civil war a few years afterward. The point to which I wish direct to your attention is that His Imperial Japanese Majesty's Government did not hesitate to reject what it considered to be an unjust proposal even at such gigantic risk.

Japan's policy towards Korea has since been unchanged; in other words her object has always been to assist and befriend this country. It is true that at times incidents of an unpleasant nature unfortunately interfered with the maintenance of unsuspecting cordiality between the two nations. But I may conscientiously assure you that the real object of the Japanese Government has always been to render assistance to Korea in her noble endeavours to be a civilized and independent state.

I am sincerely gratified to see that to-day's Korea is an independent and sovereign. Henceforth it will be Japan's wishes to see Korea's independence further strengthened and consolidated; no other motive shall influence Japan's conduct toward this country. On this point you need not entertain the slightest doubt.

Japan's good wishes for Korean independence are all the more sincere and reliable because her vital interests are bound up with those of your country. A danger to Korean independence will be a danger to Japan's safety. So you will easily recognize that the strongest of human motives, namely self-interest, combines with neighbourly feelings to make Japan a sincere well-wisher and friend of Korean independence.

Let me repeat once more that Korea may rest assured of the absence of all sinister motives on Japan's part. Friendship between two countries in the circumstances of Japan and Korea ought to be free from any trace of suspicion and doubt as to each other's motives and intentions. In conclusion, allow me to express my heartfelt hope that you may long remain in office and assiduously exert yourselves for the good of your sovereign and country.

A New Mission.—The Canadian Presbyterian church has launched forth a new mission in Korea and we extend them a hearty welcome. They come to take up the work laid down by Mackenzie, one of the best men that ever came to these shores as a missionary. The new mission consists of Rev. and Mrs. Foote, Dr. and Mrs. Grierson, and Rev. D. McRae.

The Foreign Imperial Body Guard.—Early in September, General C. R. Greathouse, acting on behalf of His Im-

perial Majesty, engaged in Shanghai thirty foreigners to come to Korea to serve as Palace police. These foreigners consisted of nine Americans, nine Englishmen, five Frenchmen, five Italians, and two Russians. Their contract was for one year at yen 70 per month, with quarters and uniform, and arms. Their duties were to be those of policemen "and especially to guard, protect and defend His Majesty and the Imperial Family from all danger or harm at all times, also to accompany His Majesty when he goes out from the Palace." They reached Korea on the *Sagami*, September 14th, and proceeded to Söul the next day. Their appearance occasioned much excitement and a great clamour was raised demanding that they be dismissed. The Independence club, as usual, was in the forefront of the opposition and demanded dismissal on the following grounds: (1) that there is no need for a foreign guard in the Palace; (2) that its presence would excite feelings of jealousy and resentment, in the rank and file of the Korean soldiery; (3) that the measure would alienate the loyal populace from the cause of the Imperial family; (4) that the presence of a foreign guard might give rise to international complications with certain Powers; (5) that a force composed of five different nationals with extraterritorial rights might prove an element which the Korean government would find itself incapable of managing; (6) that the whole scheme if adopted would be a disgrace to the court which cannot trust its own people, to the government which cannot protect its own Palace, and to the whole nation which entrusts the safety of its own sovereign to the care of a band of foreigners over whom no Korean, the Emperor not excepted, can exercise any disciplinary control.

As a result of this remonstrance the Imperial council on the 19th inst. determined to yield to the public demand and dismiss the guard, and on the 27th inst. the guard were paid their salaries for one year and they departed for Chemulpo on their way back to Shanghai.

LITERARY DEPARTMENT.

"The Enfranchisement of Korea," By Homer B. Hulbert. *The North American Review*, June, 1898.

The facile and prolific pen of Prof. Hulbert contributes not only to the magazines and papers of the Far East, but to the leading papers and reviews of America as well. In the June issue of the *North American Review* he has a thoughtful article on "The Enfranchisement of Korea." In a concise and rapid historical review Prof. Hulbert discusses first Korea's relations with China. "In one sense it was vassalage, in another it was not. China never claimed the right to regulate her internal policy nor to meddle with her foreign policy. Her attitude toward the peninsula kingdom has always been that of a patron rather than that of a master." The complications growing out of the persecutions of the French missionaries, the "General Sherman" episode, the return of the Chinese to power on the downfall of the Tai Won Kun in 1882, all preface the real purpose of the article, which is to discuss the results of the Japan-China war. The "spoils system" and "the same low opinion of a military career which prevails in China" are regarded as "two disadvantages under which the kingdom works, and they form, indeed, a heavy handicap. But in spite of it all there are many hopeful factors which tend to neutralize these factors." These hopeful factors are the removal of all superintendence of a foreign nature, the development of a public spirit among a large class of Koreans, a customs service that is excelled nowhere in the world, a growing import and export trade; industrial enterprises such as the railroad, mining concessions, electric street-car plant; and educational enterprise as shown in the interest manifested in the study of foreign languages.

We notice, however, that Prof. Hulbert says the Tonghak and Righteous Army uprisings originated "in lack of food." This is a new suggestion for it has been generally understood they were due to official oppression. It is also debatable whether Japan's influence in Korea died when the emperor found refuge in the Russian Legation, or that "the last semblance of her power had gone." Her troops remained unmolested as of old, at their posts. And a series of treaties with Russia confirmed Japan in the position she had secured. In fact it would seem that the hegira only accrued to the advantage of Japan, the strengthening of her influence in Korea, and the increase in the numbers of her sympathizers.

This most interesting article we commend to our readers. There is food for thought in it.

NOTES AND COMMENTS.

The Japanese population of Chemulpo is 4,178.

Korea has decided to adopt the the gold standard.

The increase of the opium habit is creating general alarm.

Mr. Young has been engaged as marshal at the United States Legation.

A number of Korean ladies have organized a society to foster female education.

His Imperial Majesty proposes to purchase a military uniform which will cost \$529.

It is whispered that "Korean Characteristics," by Rev. Jas. G. Gale, is the latest thing in press.

The appointment is announced of M. Paulaff, Russian Charge d'Affaires at Peking, as Minister to Korea.

There are four Korean daily papers published in Soul besides a tri weekly under Japanese auspices.

The new German Language school, Prof Balljohn, Principal, was opened in Soul on September 15th with sixty pupils.

A Japanese clerk in the employ of Mr. Suzuki at Chemulpo committed suicide because unable, it is said, to pay a debt of \$40.

On the 17th of August the first locomotive ever set up in Korea was run out of its shed at Chemulpo,—and run back again, for the present.

It is said that the greeting which Ehad gave Eglon is awaiting Mr. Pak Yong hyo on his return from Japan. Civilization is unknown to some Koreans.

Rev. D. L. and Mrs. Gifford reached Soul on August 22nd after a furlo in the United States. They are most gladly welcomed back by a wide circle of friends.

The campaign of the Independence club against the notorious Yi Yong-ik was successful. He was driven from all his lucrative posts and finally fled to escape arrest.

Prof Hulbert and his family have left Soul for a short furlo of six months in America. *Bon voyage.* We trust the long promised History of Korea will now materialize.

Mr. Yi Yu-in whose ability to forecast the future by means of fortune telling gained for him the post of Minister of Justice, has been exiled for

sending a forged Imperial despatch to the Russian Minister on his arrival in Fusan.

It is announced that the Japanese government proposes to retain Hon M. Koto in his post as minister to the Seoul Court. This news gives universal pleasure to the foreigners in Korea.

Bishop A. W. Wilson, D. D., LL. D., of the Methodist Episcopal Church South, arrived in Seoul September 8th and was the guest of Dr. C. F. Reid. He visited Songdo during his stay in Korea.

On Sunday, September 18th, the Rev. C. T. Collyer of Songdo was ordained to Elder's Orders in the Methodist Episcopal Church South by Bishop Wilson, assisted by Bishop Cranston and Drs. Reid and Scranton.

Orders have been issued to exclude from the imperial palace the "whisperers," the wire pullers, intriguers and plotters who are held responsible for the fact that it was possible to so easily poison His Majesty.

The press of work at the annual meeting of the Methodist Mission delayed the August REPOSITORY so that, having the matter for the September issue in hand it was thought well to issue the two months in one issue.

New railroads proposed: Seoul to Mokpo; Seoul to Kyengheung via Wonsan; Wonsan to Chinnampo via Pyengyang; Kyengheung to We-jul. The cost of construction will not be large—say a few hundred millions or so.

A fool and his money are soon parted. No better evidence of this is offered than the prevalence of lotteries. An attempt is being made by Koreans to revive the institution in this land where it was suppressed in 1895.

General Min Yong-whan and Colonel Min Sang-ho, after a trip around the world, have returned home. Gen. Min is reported as saying that other nations have their parliaments, diets, and congresses, but Korea has its Independent Club.

H. E. Kim Pyeng-si, ex Prime Minister, died at his home on September 11th, and in his honor the flags of the Legations were half masted. This aged and eminent statesman had the reputation of being one of the best of the old school.

The end of the Foreign Body Guard. The Korean government compromised with the members of the guard by paying them the amounts called for by their contracts and the most of the guard left Chemulpo September 30 over *Chow Chow foo* for Shanghai.

At last Korea has a fine rice crop, and from all quarters we hear that the people are loud in their expressions of satisfaction at the prospect. The Korean rice is not a prolific bearer. Three spears picked near Chemulpo yielded 176, 155 and 154 kernels respectively.

His Imperial Majesty has appointed J. McLeavy Brown, Esq., Superintendent of Railroads, and the Minister of Public works proposes that Mr. Brown shall make a tour of inspection over all the proposed new lines of railroad. We certainly will not envy the commissioner the trip.

The following is the platform proposed by the Independence Club." "(1) Freedom from illegal arrest on unspecified charges without a formal warrant. (2) The prompt and impartial administration of justice. (3) That all persons arrested be taken before the magistrate within twenty-four hours for inquiry. (4) That arrested suspects be not regarded as criminals. (5)

Fair taxation but immunity from extortion. (6) Economy in expenditure." We would suggest that this platform be posted in a conspicuous place and history as it develops compared with it.

On September 7th the interesting ceremony of breaking ground for the new electric street railway of Seoul was performed by Hon. H. N. Allen, the U. S. Minister, at the East gate of the city. The work is being pushed very rapidly under the supervision of the American & Oriental Construction Company.

A serious campaign is being carried on now in Seoul against the courtiers who rightly frequent the palace and obscure and confuse administration. If the movement is conducted free from personalities and only against the principle of the thing it will be beneficial. It is another step in the path to constitutionalism.

"They say that the mint at Chemulpo is going to be transferred to Rionsan. It was a great mistake to move the mint down to Chemulpo several years ago. It is a greater mistake to bring the mint up again to Seoul. But the greatest mistake is that Korea should have a mint at all." — *The Independent*.

Bishop Earl Cranston, D. D. LL. D., of the Methodist Episcopal church, reached Soul August 24th. The Bishop and Mrs. Cranston and Miss Ruth Cranston were the guests of Mrs. M. F. Scanton; and Miss Cranston and Miss Laura Cranston were the guests of the ladies of the Woman's Foreign Missionary society.

It is said that His Excellency, the Russian Minister, when he heard of the arrival of the foreign body guard, inquired of the Korean government how it was that, having given as the reason for relieving the Russian officers and guard of duty that the Koreans were now able to attend to such things themselves, yet here was a foreign guard now employed by His Majesty!

In former days all military officials were outranked by their companions in civil grades. This, however, was changed in the reforms of 1895 and the military arm of government service placed on an equality with the civil arm. Of late, however, in some of the aristocratic *salons* a spirit of murmuring is manifesting itself and a cry raised for a return to literary examinations and the subordination of all military to civil officials.

The work on the Soul-Chemulpo Railway is being pushed rapidly and the entrance to Chemulpo is nearly completed. Tracks will soon be laid, and a construction train put to work. We learn that the company, determined to make the best kind of a road possible, have decided on certain changes calculated to reduce the grade to 1-100. To insure safety at various points the road across the Orikal Plains will be raised five feet, and the bridge at the Han ten feet.

The following comment by the *Independent* is endorsed. It shows that the sow will return to its wallowing in the mire: "Yi Seijin, a memorialist is of the opinion that the mildness of punishment is the source of late conspiracies. He regrets that the good old custom of decapitation, of quartering and of killing the relatives and friends of a convicted traitor, are no longer in practice. "But" he says in a memorial to the Throne, "these repeated plots will ruin your dynasty. Therefore I humbly beg that Your Majesty will order the authorities to revive the ancient law of torture, decapitation, etc., in order to prevent any recurrence of disloyal schemes and to render the Imperial family safe." That His Majesty will pay no attention to such a me-

memorial goes without saying. Yet, a memorial of this nature is an insult to His Majesty, and a disgrace to the country. We wish the memorialist were in some way punished for presenting such a barbarous petition to the emperor.

Japanese capitalists have at last secured the much coveted Seoul-Fusan railroad concession. The agreement was signed on September 8th and we are informed the work will be pushed. The engineering difficulties will make the undertaking an expensive one. The conditions of the concession are these:—(1) That the work of construction must be commenced within three years. (2) That the building must be finished within fifteen years. (3) That the concession must not be sold except to the government of Japan, or the government of Korea, or to Japanese or Korean subjects. (4) That Korean subjects shall have the privilege of becoming share holders. (5) That the Korean government shall have the right to purchase the road should the finances of the State permit. (6) That all other conditions shall be identical with those operative in the case of the Seoul-Chemulpo line.

The following explains itself. Its appearance is hailed with interest:

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15. A Remarkable Forward Movement.

APPENDICES.

Appendix A. Missionary Statistics, 1896.

Appendix B. Statistics of the Presbyterian Mission North, 1897.

A most interesting public work is being done by the American & Oriental Construction Company for the Soul-Chemulpo Ry. This consists in the redemption of the west shore front of the settlement. For this purpose a fine sea wall of blue granite is being erected from the Custom's jetty to cemetery point. This wall is 3,700 feet long and averages fifteen feet in height and seven feet in width. The space thus reclaimed from the sea inside this wall is estimated at fifteen acres, and to make the necessary fill 350,000 cubic yards of earth weighing 700,000 tons have to be moved and deposited. Inside the sea wall will be a road fifty feet wide controlled by the customs and under the hill another road of the same dimensions belong-

ing to the municipality. To carry this road around the English Consulate Hill 4,000 yards of hard granite have to be blasted. The work will be completed about October 15th.

ARRIVALS.

In Chemulpo, August 21st, per *Genkai* from Japan: Marquis Ito and suite; Rev. and Mrs. D. L. Gifford; Rev. and Mrs. Harrison; Prof. Hulbert and family; Dr. W. B. McGill and family; Bishop and Mrs. Cranston and family and Miss Lee; Mr. Woolsey.

In Chemulpo, September 7th, per *Higo* from Japan: Bishop H. W. Wilson; Rev. and Mrs. Foote, Dr. and Mrs. Grierson, Rev. D. McRae, and Mr. and Mrs. Kenmure.

BIRTHS.

August 5th, at H. B. M's. Legation, Seoul, to the wife of J. N. Jordan C. M. G., H. B. M's. Consul-General, a son.

September 14, at Pyeng-yang, to the wife of Rev. W. M. Baird, a son.

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ELEGY ON THE DEATH OF THE KOREAN NUN RIGUWAN (리쥬완)

OFTTIMES in far Korea didst thou hear
Of our Cipango as a goodly land;
And so to parents and to brethren dear
Bidding adieu, thou sailed'st to the strand

Of these domains that own the imperial pow'r
Where glittering palaces unnumbered rise;
Yet such might please thee not, nor many a bow'r
Where village homestead greet the pilgrim's eyes;

But in this spot, at Sahoyama's* base
Some secret influence bade thee find thy rest,
Bade seek us out with loving eagerness,
As seeks the weeping infant for the breast.

And here with aliens thou didst choose to dwell
Year in, year out, in deepest sympathy;
And here thou builtest thee an holy cell:
And so the peaceful years went gliding by.

But oh! what living thing mote yet avoid
Death's dreary summons?—And thine home did sound
When all the friends on whom thine heart relied
Slept on strange pillows on the mossy ground.

* A mountain in the province of Yamats. The river Sahogaba, mentioned a little further on, runs past its base.

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SEOUL, KOREA.

THE KOREAN REPOSITORY.

OCTOBER, 1898.

ELEGY ON THE DEATH OF THE KOREAN NUN RIGUWAN (리규완)

OF TIMES in far Korea didst thou hear
Of our Cipango as a goodly land;
And so to parents and to brethren dear
Bidding adieu, thou sailed'st to the strand

Of these domains that own the imperial pow'r
Where glittering palaces unnumbered rise;
Yet such might please thee not, nor many a bow'r
Where village homestead greet the pilgrim's eyes;

But in this spot, at Sahoyama's* base
Some secret influence bade thee find thy rest,
Bade seek us out with loving eagerness,
As seeks the weeping infant for the breast.

And here with aliens thou didst choose to dwell
Year in, year out, in deepest sympathy;
And here thou builtest thee an holy cell:
And so the peaceful years went gliding by.

But oh! what living thing mote yet avoid
Death's dreary summons?—And thine home did sound
When all the friends on whom thine heart relied
Slept on strange pillows on the mossy ground.

* A mountain in the province of Yamats. The river Sahogaba, mentioned a little further on, runs past its base.

So, while the morn lit up Karuga's crest,
 O'er Sahogáha's flood thy corse they bore,
 To fill a tomb upon yon mountain's breast,
 And dwell with darkness drear forevermore.

No words, alas! nor efforts can avail
 Nought can I do, poor solitary child!
 Nought can I do but make my bitter wail,
 And pace the room with cries and gestures wild.

Carelessly weeping, till my snowy sleeve
 Is wet with tears? Who knows! Perchance again
 Wafted they're borne upon the sighs I heave
 On 'Arima's far distant heights to rain.

—*Basil Hall Chamberlain.*

These touching lines were written by the celebrated Japanese poetess Sakanoue (Ohoto no, Sukanoue, no Iratsune) who flourished in the early part of the eighth century. She was the daughter of the Prime Minister and commander-in-chief, Sato Dainagon Ohoto no no Ysumaro, was married to the viceroy of the island of Tsukushi, (modern Shi koku) and was both aunt and mother-in-law of the celebrated Yakamochi. Prof. Chamberlain tells us that Japanese critics highly esteem her compositions.

Of the Korean nun whose death is here mourned little is known. A note appended to the original poem is translated by Prof. Chamberlain and tells us that Riguwan, desirous of placing herself under the beneficent sway of the Japanese Emperor, crossed over in the year 714 and for twenty-one years sojourned in the home of Sakanoue. We know there was an emigration from the peninsula to Japan of Buddhist missionaries in the sixth century and it is probable this young woman went in the hope of propagating the doctrine among the Japanese women. She must have been a woman of rank or she could not have become a member of the family of the Prime Minister, Ohoto no. She died in 735, while the Minister and his wife were away at the mineral baths of Arima, a mountain retreat not far from Kobe. The daughter of the house, Sakanoue, was alone present at the death and interment, and afterwards sent the stanzas above given to her mother. The elegy is found in 'The Classical Poetry of the Japanese,' translated by Professor Chamberlain.—ED. K. R.

AROUND THE PENINSULA TO VLADIVOSTOCK.

THE mission assigned certain duties to the writer which called him to Wonsan. I had not visited the thriving northeastern port for eight years and was happy to make the trip. After some consideration, it seemed best to go by the way of the sea. The comfortable steamer, *Sagami Maru*, of the Nippon Yusen Kaisha line, was taken at Chemulpo on September 15th. We went straight to Nagasaki, a distance of 446 miles, where we tarried three days; thence back to Fusan, the southeastern port of Korea, 160 miles; thence up along the eastern coast 304 miles, or a total of 910 miles. The shortest distance from Seoul to Wonsan overland is 150 miles so that ours may be called the farthest way round.

The few hours the steamer remained at Fusan gave us an opportunity to call on the Acting Commissioner of Customs, Mr. E. Laporte, whose services for many years as first assistant at Chemulpo, and whose close application to the duties of his office has made him familiar with all its intricacies and responsibilities, and prepared him for the promotion last summer to the commissionership at this place. He reports in the Kyeng Sang provinces a very large crop of rice and beans this year.

Fusan, like all the ports of Korea, has grown considerably the last four or five years. The Japanese town is by itself, no other nationalities we believe are allowed to settle within its limits. But the Chinese, and more especially the Koreans, are crowding onto its borders. When I first landed in Fusan in April, 1885, there were only a few huts between the port and the Japanese town, and the Korean village three miles away; now there is hardly a place along the whole way where there are no houses. What was a mere by-path over the hills, has become quite a respectable road.

In this place there are two missions at work, the Northern Presbyterian of the United States and the Australian Presbyterian. The former is the older and has two families and

one single lady; the latter, one family and two single ladies. There are also two families of the former mission living in Taiku, the capital of the South Kyeng Sang province. A visit to the dispensary of Dr. Charles H. Irvin of the Northern Presbyterian mission was all the short stay of the steamer allowed, but I was well repaid. To begin with Dr. Irvin professes to believe, and if the splendid equipment of his dispensary and excellent results are to be taken as a criterion, he puts into practise his profession, that what is worth doing at all is worth doing well. He first took us to the waiting rooms for the men and the women, so arranged that tho the screen has to be used, both can hear. The floors are heavily matted with material brought from Japan, the walls are papered and tho the paper has been on for upwards of two years, its cleanliness called forth the remark from my fellow traveller, the Rev. N. C. Whittemore of Pyeung-yang, "How do you manage to keep it so clean?" The answer of Dr. Irvin I have forgotten tho I am inclined to think it was evasive. The shelves of the dispensary are well filled with bottles some of which we were told awaited the arrival of an order, as the supply on hand was rather low. The operating room is large, airy, and has plenty of light. In the doctor's private room or office, in addition to a well-worn copy of Gale's "Korean Grammatical Forms," we saw a good supply of Scriptures and tracts. Dr. Irvin went to Fusan four years ago, the successor of Dr. Hugh Brown, whose ill health made his return to the United States imperative. Self-support is the rule in this dispensary and the rule works as is shown by the following: the first year the receipts were 35 silver dollars; the second 350; and the present closes with a grand total of not less than 650. This rapid increase is not due to the sale of quinine to the merchants, but represents the actual money received for medicines from those treated by the doctor. With a single exception this is probably the best showing on the line of self support in medical work in Korea. It is due to Dr. Irvin to say that the poor, those who are really unable to pay for the treatment required, are not turned away. They receive the same care they would were they to pay the full value of the medicine they receive. This is as it should be. A policy like this will not pauperize; it may cut down the number of patients for a while, but in the long run it will be sure to give strength and permanency to the work. Results of this kind go far to show that free dispensaries are not needed in Korea and that the people are both willing and able to pay for the medicines they need, or at least to pay in part.

The Australian Presbyterian mission under the guiding

band of the Rev. A. Adamson is meeting with encouraging success. The Rev. Joseph Henry Davis, an accomplished scholar and enthusiastic missionary, together with his devoted sister, was the founder of this mission. His untimely death caused by small-pox taken while journeying overland from Seoul to Fusan was deeply mourned by all his co-workers. Mr. Adamson tho only a few years in Korea, has gathered around him a small congregation and has opened a school. The ladies are living in the Korean village and are thus brought into closer relations with the Koreans, which has great advantages and disadvantages as well.

The eastern coast of Korea is mountainous; the indentations or bays affording excellent accommodations for small trading vessels are few; the cragged and frowning peaks of the Diamond Mountains rising to nearly 6,000 feet from the sea are plainly visible from the deck of the steamer. There is a place called Chang Chun right by the sea, which Dr. McGill and others who have visited it have marked as an almost ideal spot for a summer resort. This place is but five miles from Sin Kei Sa—New Course Temple—being one of the largest in the mountains and situated in a very picturesque and romantic spot. Won-chung or Hot Springs are only four miles from the coast and less than a mile from the temple. As a summer resort Chang Chun is easily reached by the coast steamers, and even larger vessels could stop near enough to allow passengers to disembark. The bay was pointed out as our steamer passed by and if it should be made known generally I doubt not would attract those seeking mountain resorts away from the bustle and confusion of the crowded and busy city.

A sail of thirty-five hours from Fusan brought us to Wonsan or as the port proper is called, Gensan. Of this growing port I hope to write more in a subsequent paper. The ship's company being congenial, and other things favoring I decided to continue the voyage to Vladivostock, the booming, hustling and important military fortress of Eastern Siberia.

The stranger who proposes a visit to Siberia is apt to be seized with mingled feelings of curiosity and perhaps anxiety. Visions of Siberian exiles with all their real and imaginary suffering rise up before him; he sees the police dogging him and fancies bayonets pointing at him from every corner; he may not dare to look at the forts lest the cannon belch their cold lead at him; he looks upon his passport as the one sole anchor in which to trust in the various trials thro which he is sure he will very soon be called to pass; he has crude notions whether the place is inhabited by Cyclops or Lilliputs; by barbarians or by civilized

chorage a short distance from the landing. Prince Henry left the morning of our arrival in his flagship, the *Deutschland*. He had been in Siberia for several weeks and his party spent part of their time in the interior shooting, with what success I have not learned. After breakfast, or about half past nine o'clock, the police officer came on board and the examination of passports began at once, which amounted to simply noting on the back the date of arrival which according to the old style was September 12th. This done we went ashore. For three days we went wherever we wanted to without the least hindrance or molestation, even to going some thirty miles into the country on the railway train. There may be espionage, your movements may all be known to the authorities; if so they have the happy art of keeping you in ignorance. For the three days we were in Vladivostock the weather was glorious. In midday the sun was warm but the mornings and evenings were cold. The weather is fully a month ahead of Seoul.

Of military Vladivostock I have nothing to say, for the all sufficient reason that I know nothing. The sailor, the soldier, the captain, the general, are all met on the street. The *Rurik*, one of the largest cruisers in the world, was in the harbor, as well as three or four other warships; the two floating dry docks were occupied by ships; a few cannon were seen on several elevations around the town, at the bases of which in four languages, Russian, French, German, and English, was the notice, "Entrance is prohibited." The Russian military official is always manly and dignified in appearance; the private soldier is not always so and the same may be said of the sailor.

Civil Vladivostock is more interesting. Vladivostock means "Possession of the East." Forty years ago the place was a wilderness, now it has a population of 14,000. From the western limit of Tiger's Point to the far eastern extremity of High street or Main street is at least five miles and the town straggles over these hills. The town is laid out regularly, the streets crossing at right angles. The city has just emerged from its first or chrysalis stage. The log cabin has given place to the brick house; the wooden pavements are being replaced by granite flagging. The Chinese, who seem to have all the building jobs, are busy at work. There is not a square seemingly where a building of large dimensions is not going up, and in some squares there are several. All are put up to stay. The transition period is past and the permanent stage has arrived. The man or firm erecting buildings in Vladivostock has come to stay. So it seems to the visitor. Everybody is busy and rushing about. The clink of the mason's trowel, the ring of the stone

beings. Thus his ignorance becomes a sort of perennial fountain to supply his superstitious fears and he could with but little external assistance work himself into a horror of what he thinks is before him as easily as a Korean will persuade himself of the desirability of putting off everything for to-morrow that he can possibly get out of doing to-day.

We entered Peter the Great Bay in the afternoon of the 23d, and arrived at the outer harbor a little after sundown. The extreme outer fortifications begin to appear. The moon is in the west. The light is sufficient to give the outlines of the sides of the shore. The water is still. A sharp turn almost at right angles and you are in the inner harbor. The lights shine forth brightly; in your front on the land you see the brilliant electric lights of what you afterwards learn is the general store of the German firm of Messrs. Kunst & Albers, and on the water you see the lights of the ships at anchor. On your right is the Golden Horn which you are later assured is mined and fortified and that it blazed out in search lights everywhere and in unsuspected places on the night of the farewell reception given to Prince Henry of Prussia, and to the Grand Duke of Russia who were in Vladivostok at the same time. Your ship anchors well down the harbor. It is half past eight but the doctor and the port officer and police officer do not come out after six in the evening and you look again at both sides of the shore, think of beautiful lights along the shore and with pent up feelings turn in for the night.

Early the next morning we were up and on deck looking at the town that is springing up with such amazing rapidity. A young Russian cavalry officer who had been away for only ten months told us there were many new buildings erected in that short interval. On the peninsula washed by the Amur bay on the north, the highest point of which is called 'Tigers' and surmounted by several cannon, there are upwards of a dozen military buildings of brick and stone, substantial, permanent, two and three stories high, effective to keep out Jack Frost in winter and any other jack who may assay to enter. These buildings might easily pass for college halls, dormitories, and so forth, were education the chief object of the place. The impression you get of the place from the deck of your ship is that it is impregnable.

The doctor and the officer of the port arrived between seven and eight o'clock; the second and third class passengers lined up on deck were examined, passed, and as the doctor went down the gangway he called back to the captain of the ship: "You can go." The ship then weighed anchor and went to her an-

cutter's hammer, and the sound of the carpenter's ax are heard on all sides. The Russian is the master of the town the German the merchant; the Chinaman the artisan; the Japanese the photographer, and the Korean—would I did not have to say it—the coolie. There are some twenty-five Americans in the place and the first U. S. Consul went there only a few days before us. The firm of Messrs. Clarkson & Co. run a line of ships once a month between Vladivostock and Oregon. Flour and lumber from the Pacific states, and beef from Kansas are the chief articles of import. We saw on the landing hundreds of bags of wheat flour from the mills of Spokane.

The Chinese and Koreans live together. Their settlements are in the northwestern part on the cold side of the hill. The prosperity so generously ascribed by Mrs. Bishop to Koreans in Manchuria one fails to see in the Korean town in Vladivostock. The Rev. Dr. Henry Lansdell in "Through Siberia" tells us, "The Koreans were described as very industrious." This may be accepted as correct. They are in competition and must be active or they will be run over. Mr. Whittermore and I made two visits to the Korean village: one on Saturday afternoon which was short and unsatisfactory, and the other on Sunday afternoon. The first thing that attracted us on the second visit was an enraged woman reasoning in vigorous and vociferous speech with what I suppose was her husband who had to all appearances worshipped too long that day at the shrine of Bacchus. His answers to her categories were unsatisfactory and like a tiger falling upon his prey, she flew at his top-knot with a ferocity that was appalling. She pulled him down, thumped him, stepped on him, cuffed him, dragged him around the street all the while giving him that dreadful and mysterious something called by Koreans "yok," and defined by foreigners as "abuse," but the depth of the meaning and the horror of the word we foreigners, I am persuaded, have yet to fathom and to feel. I am always tempted on seeing performances of this kind to take the part of the one that is underneath but the company of Korean and Chinese bystanders were so evidently in sympathy with the woman putting in such vigorous and effective blows that I decided it best not to interfere. She got the man home and for ought I know to the contrary may be laboring and belaboring him yet.

Going up the hill a short distance we entered a yard where stood a neat dwelling house. The owner, a dignified and elderly gentleman of the well-to-do class, came out and greeted us. After the usual salutations we fell into conversation. His house, he informed us, cost over four hundred dollars, a price

considerably in advance of houses of that grade in Seoul. The Russian government does not allow the thatch roof and mud wall any longer, tho in 1878 when Dr. Lansdell visited the settlement it did. He says he "went into some of their houses, the walls of which were of mud plastered on a framework of straw." The sides and roofs of the houses now are of boards. For the rest, the low rooms, the open kitchen, and the filthy drains around the huts, called up familiar scenes in the Empire of Daihan.

I took out my Korean passport and was much surprised, tho on a moment's reflection I should not have been, to find in the small company not a man who was able to read the Chinese characters in which such documents are always written. In the museum and library the following day I found a Russo-Korean phrase-book, Russian on one page and the Korean translation on the opposite one. In my note-book I see I made the following comment: The Korean is poor, of the Russian I cannot judge. One is not warranted from these two instances to jump to the conclusion that education is entirely neglected. The reason Koreans drift to these northern regions is the necessity to find a means of livelihood, to keep soul and body together. They have neither the inclination nor ability to "learn the character." Their's is a life of hard toil.

The Korean population was smaller than I expected to find it. A policeman, who I am not sure whether he was a Russian or a Korean, as his speech did not betray him and he was dressed in European clothes, told us there were only about two hundred houses.

"How do they get along here?"

"Not well."

"Why not?"

"Because of drinking and gambling."

From other sources I got the impression the population was constantly changing, — coming and going.

A visit to Vladivostock is not complete without a visit to the cathedral of the Greek church. As we were in port over Sunday we had an excellent opportunity to see the peculiar services and hear the splendid singing in the Greek church. As the visitor enters he is struck with the churchliness and the non-churchliness of the place. The high dome, the graceful arches, the beautiful pictures on the windows, the richly decorated altar, the priests in splendid vestments and the reverent attitude of the people one is familiar with in ritualistic churches. To the uninitiated the continuous moving, coming and going of the congregation, the traffic in candles, food and so forth, whether only

seeming or real, appear strange, and the entire absence of pews make him feel that he is not in a church. While we were there the Bible and a golden crucifix were blessed after which the congregation crowded to the front and kissed them. Food likewise received the benediction of the officiating priest and was then distributed among the poor who are found at the door and within the walls of the cathedral. With this the morning service ended and the doors were closed.

On Monday we went to the depot to take a trip into the country. We had seen the sights of Vladivostok and were anxious to see something of the country. The train was to leave at half past eight. As we knew no Russian and as the agents were equally proficient in English and German, we had some difficulty in getting tickets. Thro the kind assistance of a Korean at the lunch counter we finally secured the tickets for a place some thirty miles out. Mr. Whittenmore improved the time while I was buying the tickets in studying up the Russian time tables with the result that he concluded they were old and unreliable. The train ran slowly, and stopped frequently. A gentleman from Australia, who travelled on the steamer with us, went 500 miles into Siberia, making the distance in forty hours while we went at the rate of sixty miles in four hours. The railroad runs along the Amur Bay. The country is a rolling wilderness and but sparsely settled. The soldier is found everywhere; the Chinese and Koreans do the manual labor.

In the afternoon we spent several hours in the library connected with the museum. We were interested to find several extra numbers of the first volume of THE KOREAN REPOSITORY on the shelf, which we are ready either to buy or to exchange for any other numbers that may be desired.

The next morning the officer of the port came aboard, once more examined our passports, and soon afterwards we weighed anchor and slowly steamed out of the harbor. The last thoughts of the place were like the first—impregnable.

IN CITY AND COUNTRY.

THE following report was read by the author at the recent Annual Meeting of the Presbyterian Mission on the 22nd inst.—ED. K. R.

TRANSLATION OF THE BIBLE AND LITERARY WORK having been placed first on the list of my appointments I turn first to them.

In connection with Bible work, First and Second Timothy, Titus, Philemon and Jude were during the past year translated and revised and have been put thro the press.

Philippians, Colossians and First, Second and Third John have been re-revised and printed. Considerable time has been spent in connection with regular meetings of the Board of Translators when the revision of Matthew was completed and Mark was also thoroughly revised. It was hoped that Luke would also have been done but the proposed meeting could not be held.

I have, however, taken Luke and thoroughly revised the same, endeavoring to make it conform to the decisions arrived at in Mark and Matthew.

Considerable attention has also been paid to work on the Psalms of which over two-thirds have been translated. Some of these, however, will need revising before publication.

The Sunday School lessons have been prepared during the year and while we much regret the poor quality of the proof reading, the proof readers are becoming more and more proficient and we hope the mistakes will be much less the coming year. Special services for Easter and Whitsuntide were also prepared and the day was made the occasion for the prominent presentation of the subject it commemorated.

A large sheet calendar or Sunday sheet for 1899 has also been prepared for the Korean Religious Tract Society and is now in Japan to be printed.

THE CHRISTIAN NEWS has during the past year been increased in size and is now a ten-page weekly. Its circulation is steadily on the increase and the special editions on special days with illustrated supplement met with marked success.

Early in the year the idea of preparing a book of the prayer-

meeting topics that were to appear in the *Christian News* suggested itself and a little booklet was issued which contained in addition a few words on the importance of the prayer-meeting and the best method of conducting it.

A similar book will be issued this fall and has been prepared by Mr. Miller who will have charge of this department during the coming year. Arrangements have been made with the Korean Religious Tract Society to use the same topics and it is hoped thus to stimulate and develop this important phase of Christian work.

Reckoning in the manner called for in our printed forms aside from Bible Committee work, 1,756,000 pages have been printed during the year. This gives rather an exaggerated impression of the work done as it represents largely lesson leaves and the newspaper.

EVANGELISTIC WORK. With regard to this as in fact with regard to all my work it should have been stated that with two months taken out for a health trip and almost another month in a trip to Fusan not quite ten months are left to be reported for.

Mr. Moore having returned during the year the work in Pai Caun, Keum Chun and Pyeng San mentioned in my report last year has been returned to him and of course will be reported on by him. That in Kok San and North East Whang Hai and Chuk San, Chung Ju, Kwa Chun and South East KyungKeui mentioned by me last year will be returned on by Mr. Miller.

During the past year I have taken three trips into the interior and spent ten weeks in itinerating. On these trips more or less protracted stops were made at Pai Caun, Yurn An, Hai Ju, Chang Yun, Song Wha, Eul Yul, Pong Chun, Haing Ju, Kim Po, and Tong Jin. At all these places books were sold, services held, enquirers talked with or Christians admonished and encouraged.

Early in the year the Magistrate of Eul Yul had called upon me and asked me to be sure and visit him the next time that I should visit Chang Yun. I replied that my trips to the country were to preach Christ and that if I came to visit him it would only be for this purpose. To this he gave his assent and said he would be glad if I would come down and preach there. In compliance with this request we visited this place and the Magistrate providing a large hall we had a series of Gospel meetings at which Christ was preached to listening crowds and a number of small books were sold. At this place

I now hear that a building has been set aside for religious worship and regular services are being held.

The activity of the Chong Dong Church has been continued during the past year and the report of last year should be duplicated. The discontinuance of the boys' school and the regular meeting of the Chan Dari people at their own chapel should have materially lessened our attendance but the places thus vacated have been filled by others. We still feel the need of enlarged quarters and had a site been decided upon the natives would have already begun upon a new building. Some funds are now in hand and if the site could be secured work would be begun at once. The year has been a hard one in this section owing to the poor crops of last year. Rice has trebled in price and we in Seoul have felt it in the contributions. Despite this we report as follows:

For Education	Yen 24.00.
For Buildings and Repairs	115.00.
For Home and Foreign Missions, etc.	168.63.
For church expenses	48.64.
Total	356.27.

There have been added to the Chong Dong church by baptism 20 men and 22 women, total 42, and 48 as catechumens. They hold now thirty-seven meetings at seventeen different places during each week.

A young people's society was organized and promises to do well. They have undertaken mission work in two parts of the city.

A meeting for Class Leaders, Sunday School Teachers and church officers still continues to meet at my house once a week for Bible Study and conference about the work.

Chandari continues to thrive and reports a number of very interesting revival meetings in the early spring. They still contribute to the support of Mr. Yi Won Sun.

Haing Ju. In Haing Ju the work is developing well. The growth of the work here made it necessary to divide the church and to set off another congregation at Sa Moui. A number of professed catechumens left and joined with the Romanists. In consequence of this a good deal of opposition and persecution has arisen. This has already done good and I had the pleasure in September of finding a large new church with care taker's house and sarang that had been built in spite of the withdrawal of the Sa Moui members and of the severe famine from which the people in this district suffered more than anywhere else.

I have visited the place four times during the year and have

had the pleasure of admitting by baptism 26 men and 26 women and 13 infants, and as catechumens 32.

Sa Moui. The Sa Moui church was set off by itself, as has been said, at the beginning of the year and altho it consisted at first of only ten members has grown to an adult baptised membership of 67. 500 per cent in one year.

I visited this church for the third time in September and found that they had already secured a church building that was to be used temporarily, and have their eye on a site for a large and commodious chapel. I enquired as to what they were going to do and could not find out definitely. I am inclined to think that they desire to have the same surprise for me that the Haing Ju people had. It is not an unpleasant surprise to go in on one of your charges and to find that they are waiting for you with a brand new church that they desire you to dedicate.

In this place I have received 30 men and 27 women and 16 infants by baptism, and have enrolled 41 catechumens.

Kim Po. A little jealousy, without any real cause, sprang up in the minds of some of the older members toward brother Shin Hwa Soon but just as in the case of the dissensions between Barnabas and Paul this too was over-ruled for good in opening up work in another place. While brother Shin's mind was brooding over this in perplexity and trouble in obedience to the dictates of a dream which he believed was sent by God he crossed the river to the Magistracy Kim Po and here he found that there was quite a good deal of interest and several who had got books that were desirous of knowing more of these things.

Here at almost the beginning of the work a noted gambler and pugilist was converted and with the vigor that he had put into the service of the devil he began to work for Christ. A Christian in Seoul who owned a house in the place gave it over for the use of the church and a good work was begun. A great deal of persecution was met with but they have come out of it all the purer and better.

During the year there have been received there 12 men, 7 women and 2 infants by baptism, and 12 catechumens.

Tong Jin. Kim Chi Sok of Tong Jin, hearing of the change in his friend the pugilist, went to see whether these things were so and was soon convinced by what he saw and heard of the Gospel that it was the truth. He took books and told his brother who received the word gladly and at once they destroyed all the signs of heathen worship. They together went and told their uncle who too believed, and now there are these two little neighborhoods where all the signs of heathen worship have been destroyed and where the one true God alone is worshipped.

At this place there have been received during the year 21 by baptism and 18 catechumens.

WORK IN WHANG HAI. *Yurn An.* The Chong Dong Church started a new work in the southern part of the Yurn An Magistracy at the village of Sak Kai.

In this village in over one-half of the houses all the idols have been destroyed. Work has been going here for over a year and 35 catechumens have been enrolled but none have as yet been baptised. Right here in this connection it might be well to note the difference between the work of brother Shin Wha Soon and so many of the other workers. A special work of grace follows wherever brother Shin goes and you can almost tell that he has been there by the work done. A poor illiterate man, he has been taught and used of God in a marvelous way and the whole work in Haing Ju, Kim Po, etc., is all under God the result of the voluntary unpaid work of this one man.

Hai Ju. At Hai Ju the work is slowly progressing. There are a number of professing Christians but as yet it has not seemed best to admit any of them even as catechumens. A goodly number of women are striving to follow Christ and meetings are regularly held at two different places in the city.

The various Christians in the province have been feeling that something should be done at this centre and have been putting forth a good deal of effort which will doubtless bring forth fruit.

A Christian from Pyeng-yang has moved to Kom Dani as a school teacher and has already begun a work there that is well spoken of but that has not as yet been visited by a foreigner. At their request a Christian from Chang Yun went over to assist in the work and great things are expected. To the south, too, in this same Magistracy of Hai Ju at Masan a work is beginning and thus we are advancing on the capital.

Chang Yun. The whole work in this district centres around the work in Sorai. There is everywhere a steady tho comparatively slow growth. It is watched over with much care and solicitude by the church and church officers of Sorai and they reap a rich blessing in the work for themselves.

An extended tour was taken in the spring in the company of Mr. Alexander Kenmure of the British and Foreign Bible Society during which time a large number of services were held in the places visited. Arrangements were made looking to the building of two new chapels, one at Song Wha and one at Chil Pong.

At the Magistracy of Chang Yun while we were there a building was given for a church and the funds were raised for putting it in order.

At the different places visited in this district there were received 26 men and 29 women by baptism, and 46 as catechumens.

SELF SUPPORT. As noted in former reports all this is the work of the natives, carried on and supported by them without any financial aid from the foreign church or missionary.

Both the Chong Dong and Chang Yun churches have a number of evangelists who are sent out and supported entirely by them and during the whole past year this whole work has been carried on by the Korean Christians.

The book shops mentioned from year to year are still doing good and a goodly number of people are reached by them. Their number is the same as last year.

The natives in this section have during the past year, despite their straightened circumstances owing to failure of rice crops built one large and commodious church, secured three other buildings that have been set apart for Church purposes, adorned and repaired three others and have considerable funds in hand for the building of two more.

They have paid all their own church and congregational expenses, have supported entirely two teachers and three evangelists, as well as employing temporarily a number of others. Much of the contribution is in grain, wood oil etc., and as a result no report could be obtained.

Partial reports from only three of the fourteen congregations give us a total of \$527.27.

The figures for the portion of work that has been placed under my care are then as follows: Nine organized self supporting churches have 14 church buildings or chapels with 42 meeting places and hold 92 weekly meetings.

There have been added during the year 237 by baptism and 252 catechumens making a church membership of 642 communicants and 352 catechumens. These hold 8 Sabbath School services with an average Sabbath school attendance of 601 and they support and conduct three native primary day schools with an attendance of 49 boys and 8 girls.

H. G. UNDERWOOD.

THE LATE MR. SOH.

I was moving post-haste for the Hermit Kingdom, spirit, heart, and soul, bound westward. The *Empress* was tumbling in her cargo with all but blue peter flying. A whirlwind of mental incoherency possessed me; farewells, not to individuals, but to western worlds! Continents and hemispheres, were skuttling about before me. What was man in comparison with these. Truly he was as nothing. But suddenly my attention was arrested by the report that a marvelous individual with huge padded trousers was in possession of the city. "Have you seen him?" was on every lip. Could he possibly be one of my hermit friends? thought I. My heart threw continents and oceans aside and went out after him in one supreme longing. I searched but in vain, up this street and down that. Just now he was said to have turned a corner; a moment later he was smoking a long pipe squatting on the curbstone to the entertainment of a thousand Klondikers; then he was seen stroking the bobbin or top-knot on the crown of his head and combing his locks upwards. At each additional report my heart beat faster, all evidence went to show that he was one of my own people, who had drifted across many waters to a distant world.

I discovered him at last in an inn on the water's edge, sitting on a western chair, indifferently surveying fifty or more miners who were circled about him. The miners, feet high in air, were indulging in the noble art of expectorating. The Oriental, for Korean he was, looked as tho many billows and waves had handled him. His hat lacked a ceiling. In its place desolation looked forth in the shape of a tuft of top-knot. His clothes were hopelessly soiled, his shoes were trampled out of shape, but his face was faultless, serene and unemaciated. He received me calmly. He was Mr. Soh travelling for pleasure and in the pursuit of "useful knowledge." He remarked that his (*if*) affairs had been in an unsettled state for a few days, but that gradually

they were acquiring the proper form, in fact his present condition was one of great hopefulness. He had no money, but Mr. Yi Pom Chin was here in the interests of his countrymen, and he expected a remittance from him. If that failed he would run (*simpurin*) errands for some one. Again if that should fail he would attach himself to the suite of the British Consul on his passage eastward.

"My dear sir," I replied, "Mr. Yi Pom Chin is miles from here. You also require a slight knowledge of English to run *simpurin*, and no one knows when the English Minister or Consul will come this way."

"Don't suggest evil," emphatically replied Mr. Soh, as he turned from me.

The landlord was leaning against his bar counter, chewing a cigar obliquely from the corner of his mouth. His first question, after listening to us, illustrates the superiority of England and America in the matter of refinement of speech. Rolling the cigar over to the other side, he inquired: "Where the— does he come from?" "He is your guest," I replied, "you ought to know." "He is not my choice and you can tell the beggar for methat he'll get out of here to-morrow by three o'clock or I'll fire him. I don't want a man in my hotel who don't know whether breakfast is in the morning or in the afternoon. Last night I caught him raking the clothes off the bed and lying on the floor. Besides," continued the innkeeper, "he's got more on his body than clothes or my name's Dinnis."

There was, however, no cause for anxiety, for that night the city council was to meet in solemn session to arrange for the Oriental who had drifted within their borders. I attended, in order to see what a municipal council could do with a man from the Hermit Kingdom. After sundry and various profound subjects had been discussed, the mayor said: "There is within our limits an Oriental who has no visible means of support. How shall we dispose of him?" A Scotchman arose: "I think it would be muckle better for a concerned if they keepit their Orientals at hame and no hae them come here to teach heathen customs to the popu'lace. I move that we mak the ship's company tak him back that brought him." No second. A second alderman arose and said: "He seems disinclined to work, I move we raise the necessary funds to dump him into the United States." No second. A third arose: "I move we put him in the Zoo." No second. Still another: "I move we let him alone." Carried by unanimous consent.

All this time Mr. Soh was placidly awaiting my return. I

announced to him that the city council was a body, not constituted for other people's benefit but for its own, that it was but a broken reed to rest on, and that it had refused to extend to him the hospitality of the city. Mr. Soh indignantly replied: "What kind of a town is this anyhow? Don't these (pyö sal hanan saram denlli) officials come from London? I am personally acquainted in London and I shall use my influence to call these (nom duelli) rascals to account."

I remarked that these officials knew about as much about London as they did about China. "Have you no proper authority here at all then?" remarked Mr. Soh. I found it quite impossible to explain. He sat back a picture of offended dignity.

"Pardon me, but the rinnkeeper says you must leave here by to-morrow at three o'clock."

"That is a matter of indifference," said Mr. Soh, "I'll simply leave."

"But where will you go?"

"Anywhere," replied he.

"Where is anywhere?" I meekly asked.

"Please refrain from suggestions of evil," he replied emphatically.

It was already ten o'clock in the evening, so to change the subject, I proposed to visit a Chinese laundry in search of a job. He came reluctantly saying he saw no occasion for such (pero mokil il) beggarly business as this. We introduced ourselves to the owner of a laundry who had an army of assistants at his rear.

"How much a month for a man to do laundry work?" I asked.

"Makee ten dollar," said John.

"Then Mr. Soh, my friend, will work for you." Mr. Soh calculated by way of soliloquy: "Ten first month, ten second month, and five for fifteen days and I will have enough to carry me to Washington—twenty-five dollars."

"Wait," I remarked, "he has not accepted you yet."

"Will you take this man, John?"

"No can takee, no belong laundry man, he no savey my pidgin, no can give him anything," and Mr. Soh moved from the defilement of the Chinaman and his detestable presence. It was now almost eleven o'clock.

"I'm afraid you'il starve."

"Starve!" said he, the tuft of top-knot standing up defiantly.

"What do you mean? Why do you say those evil words? Have you been drinking? Why? Why? You can ka (go)."

I begged Mr Soh's pardon: told him I had done very badly; that I hoped he would harbor no evil thoughts against me; that I had wandered for four hours that evening in an effort to persecute him; would he please forgive? and Mr. Soh in the magnanimity of his heart forgave me, promising underneath that electric light to remember my sins no more. Then we came to a perfect understanding and parted the best of friends, all shadow of the estrangement that had grown up between us having vanished.

He has not been heard of since, so I mark him the late Mr. Soh.

JAS. S. GALE.

MR. CONSUL-GENERAL JORDAN'S TRADE REPORT FOR 1897.

THE trade report of H. B. M. Consul-General, J. N. Jordan, C. M. G. for 1897 has been on our table for sometime. In the August issue of *THE REPOSITORY* we reviewed the trade report of the Consul-General of the United States. Mr. Jordan's report was received at the Foreign Office, May 30th; the other was published at Washington on the 16th of June. The two reports deal necessarily with the same facts in most instances, but the modes of presentation and the inferences drawn are not the same. The report under review notes the increase of trade amounting to 778,828*l* over that of its predecessor, "and if the present rate of progress is maintained, the somewhat sanguine prediction of a recent writer that the trade of Korea will attain a total of 10,000,000*l* sterling within the next quarter of a century, may possibly be realized."

The industries of Korea are few. The following remarks are of importance:

There is practically only one manufactured article on the list—paper—and that, though of excellent quality, is produced at a cost which admits of exportation only on a very limited scale. Indeed, foreign paper, especially Japanese, is imported in considerable quantities for use in the Government offices, and none of the many periodicals published in Korea are, so far as I am aware, printed on native paper.

The absence of manufactures is one of the great drawbacks to the development of Korean trade; another is the lack of enterprise which prevents the cultivation and proper preparation of articles for which the climate and soil seem to be well suited

Experiments in agriculture, for instance, which have been made by private individuals have proved so successful as to encourage the belief that silk could be produced in Korea quite as well as in Japan.

The manufacture of straw-braid is another industry to which attention might profitably be devoted.

The quality of the tobacco grown in the country is capable of great improvement. At present the method of cultivation is very defective, and the preparation careless in the extreme. The tobacco leaves when ripe are hung up to dry under the eaves of houses, and allowed to ferment into a flavour which may suit the Korean palate, but which is not calculated to stimulate its consumption elsewhere.

A species of the reed plant is grown extensively, from the bleached fibre of which a very fine quality of grass-cloth is manufactured. The attention of foreign experts has been attracted to this article as affording a possible opening for an important industry, but the Korean method of preparation is said to be unscientific and wasteful. A specimen of the fibre prepared at Shanghai by a new decorticating process is forwarded with this report.

Mr. Jordan thinks the production of wheat may "possibly have the germ of future development," and quotes from a letter written him by Mr. Alexander Kenmore who was at the time travelling in the Whang-hai province. Mr. Kenmore says:

"The province of Huang-Hai seems to consist of broad plains crossed by low rounded hills. In the lowlands rice is grown, but wheat fields extend for miles, with here and there patches of barley. Approaching the capital, Hai-ju, a town with about 15,000 people, the soil is a deep reddish loam, large tracts still untouched, altho more and more is being broken up for cultivation. The farming is on a larger scale than in China or in other parts of Corea, the furrows being as long as in English wheat fields. There ought to be a good market for foreign ploughs, &c., and the people profess themselves anxious for instruction in farming."

We are inclined to the opinion, tho we frankly admit we have not as much ground for it as we could wish, that Korea will never take much rank as a wheat growing country. The plain around the capital of Whang-hai, mentioned above, may possibly produce good wheat but in the Pyeng-yang province where there are plains of sufficient extent, much of the soil is of that red clay not adapted to wheat culture.

Curiously enough, the re-appearance of wheat as an export seems to be one of the indirect results of the late war. The Korean farmer, noticing the superior quality of the wheat introduced by the invading army, procured some of it for purposes of seed, and the consequence has been a marked improvement in quality, which has enabled Korean wheat to find a re-entrance into the markets of Japan.

This example might be followed with advantage in other directions. Foreign residents have demonstrated to the natives that Corea is capable of becoming the best fruit-growing country in the far East, but the object lesson seems to be lost upon them, and Korean fruit, with the notable ex-

ception of walnuts, chestnuts, and persimmons, continues to be excrebal and quite unaffected by the importation of foreign varieties.

Mr. Jordan's remarks on fruit culture are to the point. He thinks, and quite correctly so, that "foreigners have demonstrated that Korea is capable of becoming the best fruit-growing country in the far East." We are glad for this expression of opinion. Small fruits like strawberries, raspberries, currants, gooseberries and the like do well in Seoul and vicinity as we know from personal experience. From the ports come similar reports of success. When we come to large fruit, such as cherries, grapes, apples, pears, plums and so forth, we have only to call the attention of our readers to the excellent articles in this magazine by General Dye. There are years when the fruit crop is a failure. In Seoul it is too warm for the winter apple and late pear, that is to say they ripen too early and will not keep. This is likely to be the case this year. On the other hand we were able to keep apples last year until near March. Further north, say in Pyeng-yang and in the American mining concession, we think the apple and pear will do well and we are looking to our friends living in those sections to prove or disprove what we here say. Of the native fruits the walnut, chestnut and persimmon are the best, the last one, of which we understand there are a dozen varieties, being regarded by foreigners as the best.

The report discusses at length the great increase in the exportation of gold and has the following observations on this point which we reproduce entire:

The export of gold dust has risen from 1,390,412 dol. (150,628*l.*) in 1896 to 2,034,079 dol. (205,527*l.*) for 1897, which is far the largest on record. A recent estimate made by an American observer put down the gold annually obtained in Corea at 3,000,000 dol. gold (300,000*l.*), and as there is reason to believe that the amount which leaves the country clandestinely is at least as large as that declared at the customs, the yearly output is probably not less than 5,000,000 dol. (or 500,000*l.*). The Wonsan export has remained at practically the same figure for the last two years, just under 1,000,000 dol. (say, 100,000*l.*), the increase for the present year having taken place at Chemulpo, where the export for the year is now almost as large as that of Wonsan, and more than double of the Chemulpo figures for the preceding year.

This is accounted for by the fact that a rich mine was discovered during the summer of 1897 at a place called Ho-Yang, on the plateau between Soul and Wonsan. At one time there were reported to be 40,000 people at the new field, but the number was probably largely exaggerated. Miners were

doubtless withdrawn to a certain extent from the old fields in the north, where the production was temporarily arrested.

The total export was divided almost equally between China and Japan, China taking slightly the greater share, whereas in the preceding year Japan was much the larger purchaser. The increased shipments to China are probably due to the continued depreciation of silver, gold being practically the only Korean product that can be sent to China for the purchase of Manchester imports.

It is curious to note that gold dust is a duty-free export, though coal and all other minerals are dutiable. The treaty exempts gold bullion from duty, and any attempt to impose a duty upon dust would doubtless be met by its conversion into bullion.

The decline in the importation of Manchester goods noted in last report is not repeated this year and the Consul-General is quite hopeful. He believes Manchester goods have regained the ground they had lost, not only this but have made "a very marked advance." He says,

It is gratifying to note that British imports, in which I noticed a decline in my last report, have not only recovered their former position but have made a very marked advance. Korea may now fairly be regarded as a promising market for Manchester goods, the annual import of which averages about 300,000*l.*, and is likely to develop very considerably with improved means of communication, the opening of new ports, and the increased purchasing power conferred by a larger demand for its exports. Wherever one goes in the country, one finds Manchester goods sharing with kerosene and matches the honour of representing an alien civilisation.

Manchester grey shirtings have practically no rival in the Korean markets. The import for last year was 218,220*l.*, against 177,098*l.* in 1896, while the import of the Japanese imitation remains under 5,000*l.* During the first six months of the year a steady business was done, favoured by comparatively little fluctuation in exchange, and the customs returns at Chemulpo alone show an excess over the previous year of 33,064 pieces valued at 150,000 yen (say, 55,000*l.*). The Chinese merchants expected that unfavourable exchange would result in a rise of prices during the second half of the year, but the introduction of the gold standard in Japan came as an unexpected relief, and by depreciating the value of the tael and Mexican dollar relatively to yen, the currency of Corea enabled merchants to lay down goods bought on the Shanghai market at prices which stimulated their sale in Corea.

During the past year I have personally on various occasions instituted inquiries into the state of the trade in Manchester goods, and the information which I derived from the Chinese salesmen of our goods in Corea, may

be of some interest as reflecting the views of those who come into daily contact with the consumers. The Chinese are almost unanimous in their belief that Manchester piece-goods are not likely to suffer seriously from Japanese competition in this part of Corea. The well-to-do Corean gentleman is very fastidious about his dress, and is quite prepared to pay for a good article. He affects cloth that comes out with a gloss and shiny appearance after washing, and the Japanese article fails to satisfy his standard of taste in this respect.

It is in piece-goods that the Japanese advance is chiefly making itself felt, and it is here that my Chinese informants and others complain of the absence of competition on the part of Manchester. The Japanese import rose from 69,826*l*. in 1896 to 93,683*l*. in 1897, and as the goods are used by the poorer classes, which form the bulk of the population, the trade is capable of very considerable expansion. These goods, which in the absence of any specific name may be designated Japanese nankeens, are made in imitation of Corean sizes and patterns, and surprise is often expressed that no attempt has been made to produce them in Manchester. Specimens have, I understand, been sent home at various times, but as no response has been made to meet the wants of the Corean market, it is probable that the British manufacturer does not consider the trade a profitable one or of sufficient importance to repay his attention. At the same time it should be known that the Chinese, who are the agents and distributors of Manchester goods in this country, are being compelled more and more by the demand to provide Japanese piece-goods. Mr. Oiesen, the Commissioner of Customs at Wonsan, whose opinion is entitled to weight, believes that there is a prize of 200,000*l*. annually, with a certain prospective increase, awaiting the Manchester firm which undertakes this branch of trade.

There is one curious feature which is said to differentiate English and Bom bay yarn from Japanese, and to make greatly in favour of the latter. The statement has been so often made to me by Chinese connected with the trade that I feel justified in reproducing it without, however, professing to pronounce any opinion of its accuracy. It is universally asserted that the success of Japanese yarn is largely due to the manner in which it is twisted—from left to right, which is alleged to suit the manipulation of the Corean spindle. English yarn, being twisted in the opposite direction, is said to get loosened and tangled in the process. The fact was impressed upon me by the Chinese at Chemulpo, where the import of Japanese yarn just doubled in value during the past year.

The Koreans while using silk are unable to supply their own use. The following remarks are interesting:

The silk for the Corean market is specially manufactured in the neighbourhood of Chinking, and is quite different from anything worn in China.

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THE MORNING REPOSITORY.

The first of these is the fact that the
 government has been unable to raise the
 necessary funds to meet its obligations.
 This has been due to a number of factors,
 including the fact that the government
 has been unable to collect the taxes
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Merchants while using silk are unable to supply their customers. The following remarks are interesting:

The Corean market is specially manufactured in the neighbourhood of Seoul, and is quite different from anything worn in China.

Coreans like bright and fancy colours, children especially appearing on holidays in clothes of the most dazzling hues. It is amusing in this remote part of the world to hear the Chinese purveyor complaining of the impossibility of keeping pace with the ever-changing fashions of the Coreans.

The increase in the coast trade amounted to nearly 100,000%, is noted as "one of the most gratifying features of the trade of the year." The opening of the two ports, Chinnampo and Mokpo is referred to in the following paragraphs:

The event which will render the year 1897 memorable from a commercial point of view was the opening of the ports of Chinnampo and Mokpo to foreign trade. Early in July last the Korean Council of State of its own accord, and with an enlightened appreciation of the importance of providing fresh outlets for trade, passed a resolution which received the approval of the Emperor declaring both of these places treaty ports from October 1.

Both ports were opened on the appointed day, and altho there has not yet been time to test their commercial capabilities, there is every reason to believe that the step will have a marked effect in developing the trade of the country by bringing new and important markets in contact with outside sources of supply and demand.

The question of opening a port on the Ping-yang Inlet has been under consideration for the last 10 years, and has at last become an accomplished fact. Chinnampo is situated on the northern shore of the inlet, about 15 miles from its entrance, and will form the natural base of supply, not only for the city of Pyeng-yang with its population of 40,000 people, but also for two provinces possessed of large agricultural and mineral resources.

The port is closed by ice during a portion of the winter, which explains why its trade has so far scarcely figured in the returns.

Mokpo is situated in 34° 47' 30" N. lat. and 126 15' 30" E. long. in the southwestern portion of the province of Chulla—far the richest and most fertile in the Empire, from which the capital has in past years drawn the greater portion of its supplies. It lies at the mouth of a river which flows through a rich agricultural district generally regarded as the garden of Corea, and is within a day's journey of several large and flourishing towns. The new port already gives indication of becoming a large centre of rice export, and contains a colony of about 200 Japanese settlers with a Japanese consulate, post-office, and all the other accompaniments of Japanese civilisation.

General foreign settlements comprising an area of about 225 acres each have been laid out at both of the new ports, which are to be governed by an elaborate code of regulations framed by the foreign representatives in consultation with the Korean Government.

Various topics of minor importance are discussed such as

the "stamped" yen, general improvements at Seoul, the Seoul-Chemulpo railway which "cannot fail to give a stimulus to the trade of Chemulpo, which is fast taking rank as one of the most rising and prosperous of the minor settlements in the Far East. Its trade which is now over 1,000,000*l.* a year, exceeds that of most of the smaller ports in China which were opened many years perviously;" the survey of the Seoul-Wijn railway; the German gold mining concession which gave the firm the right to select "anywhere in Korea, a few places excepted, a tract twenty miles long by thirteen miles broad, and of working all mines for a term of twenty five-years on payment of twenty-five percent royalty on net profits;" the increase of the postal system which, however, is "still worked in a very primitive fashion, and a visit to the central post office in Seoul does not impress one with the magnitude of the business or the efficiency with which it is conducted;" an absence of tax on houses in the capital which is due to the act of "a former king anxious to foster the growth of his capital, compounded for the payment of the import for 100 years, and altho the period covered by the commutation has expired it has not been considered advisable to revive the tax." The report concludes with six pages of tables relative to trade.

EDITOR.

EDITORIAL DEPARTMENT.

OUR SCHOOLS.

WITH the advent of the reformation of Korea in 1894 came a thorough and fundamental change in the educational system of the country. The civil service examinations, once so popular because affording the only way to political preferment, were abolished. A more modern method was substituted. Schools were organized from the primary to the normal with the university in the general plan but not marked out in detail. In 1896 in two papers of more than ordinary interest, the Rev. D. L. Gifford discussed in this magazine the old system of education and the new, and gave a brief but correct account of each school in Seoul at the time. Since then the work of enlarging and developing the general plan of education has been carried on with more or less success. There are now nine primary schools in this city with an enrollment of nearly one thousand pupils. The United States Consul-General, Horace N. Allen, has recently written on the subject of "Educational Institutions and Methods in Korea," the advance sheets of which were published in Washington September 7th, a copy of which is now before us. The Consul General attributes the "present favorable aspect of education" to the changes that came to Korea as a result of the Japan-China war. This is quite correct. We believe that education, Christian education, liberal education, is fundamental to the growth and stability of any government and we gladly give space to record the progress made in Korea in this respect the past few years. The report, from which we shall quote freely, is based on representations made by the teachers in charge of the several schools. We follow the order in which they are given:

American Methodist School.—The mission of the American Methodist Church maintains a flourishing school, which was originally started in 1886 under the name of Pai Chai, "Hall for Rearing Useful Men," a name conferred upon the school by His Majesty. Under an agreement made with the Korean Government in 1895, a certain number of pupils are placed in this school by the Government upon a compensation of \$1 silver (50 cents gold)

per month. The course of study, discipline, etc., is entirely in the hands of the mission. Attendance at chapel and at Sunday service is compulsory. From an attendance of 50 in 1895, the school has now 103 pupils; and 176 were in attendance at the close of last year's term—June, 1897. Japanese and Chinese youths are also received at this school. The school has 2 foreign teachers and 4 native assistants, with 3 instructors in the Chinese character. A very highly appreciated course of lectures has been a prominent feature during the past two years, being delivered by native-born Koreans who have lived long abroad and become thoroughly familiar with matters that interest the outside world. No money is given to any of the pupils of this school except for services rendered. Poor boys are given employment in the mission printing press, or bookbindry, and they thus learn a useful trade while helping themselves to a general education. A theological course was at one time furnished at this school, but it has been discontinued. The boys wear a uniform, and they have some drill in gymnastics and military tactics. One prominent feature of this school is the debating society, in which the boys have shown a remarkable aptitude for public speaking. From the course of study sent me by the principal, Rev. H. G. Appenzeller, I find that the preparatory course extends over three years. Reading, writing, and spelling are taught in the first year; geography, arithmetic and composition in the second; and history, algebra, drawing, physiology, and a course in the New Testament in the third. This is followed by a regular college course, which is only arranged for, however, through the sophomore year.

Normal School.—Seoul has another American school, taught by Rev. H. B. Hulbert, one of the three teachers sent from America in 1886. Mr. Hulbert's present school was started in 1897. It is meant to be a normal school for the drilling of native teachers, who may go out and take charge of primary schools for the people. It was the idea of the Government in starting this school to use the teachers prepared in it for establishing a regular system of public schools throughout the country. One of Mr. Hulbert's functions is to prepare text books for the use of these schools, a work in which he has had considerable experience. It is unfortunate that in connection with this normal school the Government has established a school for the teaching of English to the sons of nobles, thus preventing the teacher from devoting his time to legitimate work, as he desires to do. There are at present enrolled in the normal school 30 school scholars, while the English school under the same teacher has 35 students. The principal has 1 native assistant in the English department and 2 assistants in the normal department. The last two teach only the Chinese classics. As to the work, Mr. Hulbert says:

My work being, then, of a double nature and the assistance of little value, I found it necessary to confine the curriculum for the first year to

arithmetic and general geography. During the first year the men completed and thoroughly reviewed the whole of an intermediate arithmetic, the application of every part of which I adapted to Korean life and customs. This, in view of the utter lack of text-books, is encouraging and shows that the Koreans have good capacity along scientific lines. I found among the whole class three or four men who are exceptional mathematicians, even when judged from the standards of America or Europe. In the study of geography, I found that the interest was sustained, and the men applied themselves vigorously. The difficulty in the pronunciation of foreign names and the fact that the Chinese books have transliterated the geographical names in such a grotesque manner has been something of an obstacle; but in this branch I have made use of a gazetteer of the world which I published some years ago in the vernacular, and in this way I have succeeded in weaning them away from the Chinese pronunciation, which is so misleading. During the first, the men have completed the study of Europe, Asia, and North America. In addition to ordinary geographical matter, they have been taught the facts concerning the military and naval strength of the different nations, their foreign policy, their relative power, their educational and religious status, and a large amount of other special matter.

Japanese School. The Government Japanese Language School organized in 1891 comes next. Then follows a brief but interesting account of the school maintained by the "Foreign Education Society of Japan," called the "Keijo Gakko."

This was organized in April, 1898, "as a token of the sincere sympathy for the lack of a sound educational basis in Korea, with the view of giving a thorough elementary course of instruction to Korean youths, and thus aiming to form a true foundation of the undisputed independence of that country. Among the active members of the society are Messrs. Oshi-kawa and Hondo, most prominent Christians in Japan, and the teachers in charge of school are graduates of the Kyoto Doshisha School. It is supported by the voluntary contributions of philanthropists resident in Japan and Korea. It endeavors to teach all popular science both in Japanese and Korean." This school has two ordinary courses—higher and lower—of three years each and a special course for the teaching of the Japanese language of one year. There are 4 teachers, who receive only the actual cost of their living. The cost of the maintenance of the school is \$3,000 silver (\$1,500 gold). No charge is made upon the pupils, who are also furnished with text books and stationery free. There dollars per month is given to meritorious students, and the best scholar is sent to Japan for further education at the expense of the school. The enrollment is 180 with a daily attendance of 100. No uniforms are supplied or worn.

Chinese School. On May 1, the Korean Government engaged a Chinese teacher from Peking to teach a Chinese school, with the object of turning out good Chinese interpreters and giving them a knowledge of the Chinese literature and classics. The school has a daily attendance of 35. The age of the pupils varies from 15 to 30. The students are divided into three

classes, and school lasts from 9 a. m. to 3 p. m., with one hour for lunch. There is no session on Saturday afternoon or on Sunday.

Russian School. From the Russian teacher, Mr. Birukoff, I have the following facts regarding the Russian Language School. This school was established in April, 1894, and numbers at present 88 pupils. These are selected now and then by the Educational Department, family influence having much to do in the selection. He has 3 assistants (natives), especially engaged and 2 who have been selected from the best of the pupils. No pupils will be graduated prior to January, 1899. The school has at present four courses; this number is arbitrary and may depend upon the number of pupils and their progress during the year.

As a rule, the Korean pupils show a special interest in geography and history and very good aptitude for mathematics. They write well, as far as orthography is concerned, but syntax is rather feeble. The greatest nuisance is the abominable pronunciation of Russian words, which sometimes make the speech of even the best pupils nearly unintelligible.

French School. One of the most successful schools in Seoul is the French school under Mr. E. Martel. Although it has only been in fair running order since January, 1895, French interpreters are met with at all Government departments and at the homes of many high officials. At the commencement of this school, it only had an enrollment of 17 pupils, none of whom know any French. The number of pupils has steadily increased, until it now has 100 in attendance, with 4 assistant teachers, chosen from the first class. The plan of this school is to turn out good interpreters and teachers of the French language, and at the same time to give them a working knowledge of arithmetic, history, geography, and bookkeeping, so that they may be fitted for the posts of clerks and assistants in the Government.

English School. The most important of the foreign language schools and the one with best equipment is the English school. The head master, W. Du Flon Hutchison, is a professional teacher of much experience, and he has as assistant master T. E. Halifax, who taught the first English school in Korea in 1883. The school was begun in November, 1894, using as a nucleus some students from a naval school Mr. Hutchison had been conducting with the aid of some English officers on the island of Kang-wha. The British residents have done a great deal in the way of encouraging the scholars of this school by contributing toward the purchase of neat and appropriate uniforms, teaching them such games as football and other college sports, in which the boys do excellently, and in offering prizes for the winners in the various sports. It is the plan of this school to give the young men an idea of general knowledge, in addition to the use of the English language. The masters desire rather to make manly youths of their boys, hoping that they may be induced to continue their studies, or at least have a desire for knowledge greater than they would have otherwise possessed. The school has had many setbacks. A fine new building was taken away from them for some other purpose just as it was completed. A drill sergeant loaned to the school by the British admiral was allowed to leave, and they complain of having to work under many difficulties. The scholars of this school are from the middle classes, which

probably accounts for much of the school's success; since a teacher, however well qualified he might be, would be able to do little with the nobles' sons unless they were made to obey rules. There are 120 scholars enrolled in this school, with an average attendance for 1898 of 110.

Under miscellaneous schools the report discusses schools for girls which are "rather homes than schools."

"There have been many military schools in Korea at various times, under the charge of Americans, Japanese, English, and Russians. These have all passed away, and the Koreans have just organized a military school of their own, with no foreign instructors. I understand it is to be more of a school for drilling officers than anything else. It is the intention to take the tactics and commands they have received from their previous instructors and combine them into an "improvement of each," which will have the Korean language as a medium of communication. It has been a source of comment heretofore that English and Americans, Russians, and Japanese could hear the officers giving commands each in his own language, much to the bewilderment of the native soldier."

We may conclude this article by stating that a German Language School was opened this fall with Prof. Balljahn as head master and an enrollment of sixty pupils. If these several schools continue to improve in efficiency in the future we may be sure great changes will be wrought in Korean ways of thought. We wish these teachers every success in their efforts at training the body, the mind, and the heart of their pupils.

Annual Meeting.—We have the pleasure to record this month short accounts of the annual sessions of three missions having work in Korea. The reports submitted by the workers show most encouraging progress and results. We re-produce *in extenso* the admirable report of the Rev. Dr. Underwood of the Northern Presbyterian Mission which shows the advancement made in the line of self-support. Extracts from other reports as well as a study of the statistics will give the reader some small idea of the greatness of the work in hand now by the Protestant missionaries. In some quarters as in the north-eastern and south-eastern provinces it is a time of breaking up of fallow ground and of seed-sowing. In other places the toilers are rejoicing in the abundant harvest and calling loudly for more help.

The thoughtful student of missions in this country cannot but be impressed with the fact that the efforts put forth at present are limited almost exclusively to purely evangelistic work. All Christian work, whether in school or dispensary, if carried on in

the proper spirit is evangelistic and there is no occasion for any distinction to be made other than to call attention to the prominent fact that the efforts of the missionaries are centered on the direct preaching of the gospel. The chapel, the trip into the country, the private work in the room by the street, the distribution of the Scriptures and tracts, occupy the chief place in the mind of the worker. The missionary doctor has a larger representation in this country than anywhere else and the success or failure of medical missions will to a large extent be decided here in Korea. But so great is the call for evangelistic work that the doctor in a few instances has left his profession and in others, when he goes into the country, he leaves his medicines behind him. We state this fact and make no comment other than that we believe these workers see greater need for direct evangelistic efforts than for medical work.

The Northern Presbyterian Mission, vigorous, progressive, stirring, rejoicing in its conquest of souls, manifests little interest in educational work. Training classes in session a month or so during the year are held, but the direct result from these classes goes right back into the propagation of the gospel. The doctrine the brother learns, or thinks he learns, during this one month he must enlarge upon and add to during the remaining eleven months. We state the case correctly, we hope, but make no comment now.

We congratulate the brethren in these missions on their abundant labors and good success.

The Rev. W. M. Junkin furnishes us the following report of the

ANNUAL MEETING OF THE SOUTHERN PRESBYTERIAN MISSION.

"This mission entered Korea in November, 1892, and its pioneers spent three years in Seoul working on the language, doing some mission work in connection with the Northern Presbyterian Mission, and preparing the way for the location of its stations in the southern province of Chulla. Its personnel is as follows:

Chungju Station: ('94)

Rev. L. B. Tate, '92, Fulton, Mo.
Miss M. S. Tate, '92, Fulton, Mo.
Rev. W. D. Reynolds, '92, Norfolk, Va.
Mrs. W. D. Reynolds, '92, Richmond, Va.
Rev. W. B. Harrison, '96, Lebanon, Ky.
Mrs. W. B. Harrison, '92, Abingdon, Va.
Dr. Mattie B. Ingold, '97, Rock Hill, N. C.

Kunsan Station: ('95)

Rev. W. M. Junkin, '92, Christiansburg, Va.

Mrs. W. M. Junkin, '92, Lexington, Va.

Dr. A. D. Drew, '94, Chase City, Va.

Mrs. A. D. Drew, '94, Danville, Va.

Mokpo Station: ('98)

Rev. Eugene Bell, '95, Shelbyville, Ky.

Mrs. Eugene Bell, '95, Louisville, Ky.

Dr. Hugh M. Owen, '98, Halifax, County, Va.

"The Seventh Annual Meeting convened at Chunju, the capital of the province, on Sept. 19th, and closed on the 24th. All members present except Mr. and Mrs. Bell and Mrs. Drew.

"The organization was Dr. Drew, Chairman; Mr. Reynolds, Secretary; Mr. Bell, Treasurer. Formerly the work of the mission was done by a number of committees. This year we succeeded in boiling ourselves down to about two committees. One on *Business* that does the work usually assigned to finance, property building, auditing, records, etc. The other on *Mission Work* that performs the duties of evangelistic, reinforcement, apportionment, narrative, etc. The advantage is that we are now able to fix a time for committee meetings and to meet. The only other committee is one on Bible Translation work, and an *Ad Interim* committee whose duty it is to transact certain emergency business between Annual Meetings."

For '99 the following reinforcements were asked for: Two ministers, one doctor, two single ladies.

The statistics are:—*Kun San* Members 1897, 9; 1898, 14; Catechumens, 9; Applicants, 2; Collections 40 yen.

Chunju—Members 1897, 6; 1898, 8; Catechumens, 13; Applicants, 15; Collections, 13.42 yen.

Total—Members 1897, 15; 1898, 22; Catechumens, 22; Applicants, 17; 53.42 yen.

Sunday Schools, 3; Sunday School Scholars, 5; Village Prayer Meetings 3; Native helpers, 3; Bible women 1.—W. M. JUNKIN.

METHODIST EPISCOPAL CHURCH SOUTH.

The Annual Meeting held next was that of the Mission of the Methodist Episcopal Church, South. We received the following report of the proceedings from the Rev. C. T. Collyer:

"The Second Annual Meeting of the Korean Mission, Methodist Episcopal Church, South, commenced on 17th September under the presidency of Bishop A. W. Wilson D.D., LL.D. Organization was effected by the election of C. T. Collyer as secretary. The work of this Mission was brought under review by

the reading of reports from the two stations (Seoul and Songdo) in connection with which a number of outstations have been established. The statistics show much cause for thankfulness and give every encouragement to press forward. The detail business was carefully gone into in a number of subsequent sessions.

"On Sunday 18th September in Union Church Bishop Wilson, assisted by Bishop Cranston, Dr. Scrauton and Dr. Reid, ordained C. T. Collyer, who a year previously had been elected to elder's orders by the China Mission Conference.

"One of the most interesting sessions of the Meeting was held in the Mission Home of the Woman's Board. The report of Mrs. Campbell, Mrs. Reid and Mrs. T. H. Yun showed that an encouraging beginning had been made in 'woman's work for women.' Miss Yü, M. D., reported that she had treated quite a number of out-patients who had come, quite unsought, to her.

"The working force of the Parent Board has been recently enlarged by the admission of R. A. Hardie, M. D., who for a number of years has been working in Korea for the Canadian Methodist Church. In a few weeks the Mission of the Woman's Board is to be increased by the arrivals of Miss Hindes from Kentucky."

APPOINTMENTS.

C. F. Reid, Presiding Elder and Preacher in charge in Seoul.

C. T. Collyer, Preacher in charge, Songdo.

R. A. Hardie, in charge of Medical work, Songdo.

Mrs. Campbell, Woman's work, Seoul.

Miss Hindes, Woman's work, Songdo.

COMMITTEES.

Course of Study:—C. F. Reid, R. A. Hardie and Mrs. Campbell were by the chair appointed a committee to look into the necessity of having a stated course of study for the Mission.

Text Books:—Dr. Reid, Mrs. Hardie and Mrs. Yun were appointed a committee to select suitable text books for Day School Work.

Auditing Committee:—Miss Hindes and Dr. Hardie were appointed a committee to audit the book of the Woman's Board.

Since the reception of this communication, the Superintendent of this Mission, the Rev. C. F. Reid, D. D., placed into our hands a printed copy of Minutes. The reports are full of intense interest. Dr. Reid gives the reader side-views of the natural scenery of the country thro which he travels. Our readers will remember the delightful description of a trip from Seoul to Songdo he gave us in a former number of THE REPOSITORY.

The report read at this meeting gives us in addition to interesting church news, bits of description of the country a few of which we shall give our readers the pleasure of sharing with us. He is travelling between Seoul and Songdo and visiting a section some eight miles east of the magisterial town of Pa-ju. "The surface of this section is very much broken but well watered, and the narrow but numerous valleys seem very productive. I have rarely looked upon scenes of such surpassing loveliness as lay spread out before the traveller from almost every eminence throughout this district. The people are thrifty and friendly."

He visited Chuk-sung "charmingly situated in a natural basin among the hills. Agriculture is the chief employment of the people and the products are red ginseng, wheat, barley and beans." Further on he comes to the village of Sulmachi. "The road to this village leads up thro a winding gorge just wide enough for the path and a babbling stream that comes rushing down from the mountains beyond. At the head of this gorge nestles the little hamlet, famous for the glazed pottery manufactured and which finds its way down to the Imchin river to Chemulpo and thence to all parts of the empire."

Here he found several believers who called themselves such. The case we think is a typical one in its main aspects of many who in their ignorance are trying to "do the doctrine." The leader of the half dozen men "appeared to be very sincere in his desire to be a Christian, but I noticed that a large part of his business consisted in the sale of native beer so much used by the Korean, and also that he had not yet taken down the fetish and that signs of devil worship were abundant. On my first opportunity I took him soundly to task about these things. He said that he had long wanted to be rid of them but that his women folk had opposed him so violently that he had not had the heart to put them away. He said if you will help me I will do it right now. To this I consented and we had quite a time in gathering up the old pieces of cloth, paper and bundles of straw that were hung in various places about the house and which had for many years represented to him the spiritual powers that had dominated his life and conferred blessings or calamities at will. As for the beer shop, he said it was the main support for himself and family, but that he would take the matter into consideration. In point of fact he shortly after closed his shop and has since been trying to make his support in some other way." This we believe is not an isolated case. Fetishes, idols, with all they involve must go and do go. Sometimes it is the man of the house who objects violently to the removal of the signs of idolatry; frequently it is he who patronizes most the best

shop. But that these things are common and that they represent earnest and sincere efforts to come from the darkness to light we are happy to believe and to record.

We must resist the temptation to quote further from these accounts than one instance from Mr. Collyer's report. It shows the good work done by the bookstore. "Elsewhere we gave at length told the story of the man, a saloon keeper and gambler, who was converted thro reading some tracts purchased at the M. E. Book Depot in Seoul. He immediately closed down his saloon, gave up his gambling and gathered a few friends round him to whom he expounded the book. Thus commenced the work at Munsampo, and which progressed so favorably that ten men and three women were baptized there during the year."

The statistics are interesting: Communicants, 105; probationers, 200; total, 305. Received into communion during the year 60; on probation 135. Bibles and portions sold, 911; tracts sold, 1,752. Contributions Seoul circuit, yen 100.47; Songdo circuit, yen 33.69; total, yen 134.16.

THE NORTHERN PRESBYTERIAN MISSION.

This large and eminently successful mission began its Fourteenth Annual Meeting on the 19th inst. This body has some of the leaders of thought in modern Korea and its history is honorable. More books have been published by members of this mission than by any other in the country. The first to enter the field of literature was the author of the interesting volume, "Korean Tales," a book that found a ready sale. Next followed Dr. Underwood with Introduction to the study of the language, and an English-Korean and Korean-English Dictionary. The first book has a prominent place in the course of study for missionaries in at least two and possibly more missions. After this Mr. Gale gave "Korean Grammatical Forms," a mastery of which is necessary to a thoro knowledge of the language. Mrs. Baird's little book, "Fifty Helps," has already passed thro the first edition, showing that a want was met in its publication. Two years ago Mr. Gale gave us his splendid "Korean-English Dictionary," a book that will always be a monument to the scholarship of the author and a credit to the missions that provided the funds for its publication. And last comes the charming little volume, "Every Day Life in Korea," by Mr. Gifford to which one may turn with feelings of relief after laboring over the heavy tomes mentioned above.

In the line of tracts and books in the vernacular, Dr. Underwood and Mr. Moffett take the lead, tho every one who has been in Korea any length of time has published something.

Rev. Jas. S. Gale was elected moderator and Dr. C. C. Vinton secretary. The usual routine business of receiving reports from the various stations occupied the first part of the session. The discussions following the reports contained little of interest to the general public.

The most important action of the mission was the proposition to hand over to the new Canadian Presbyterian Mission its work in the northern part of the Empire, or the two provinces, North and South Hamkyang. This new mission sent five missionaries to begin work and they very wisely, it seems to us, asked to be located by the missions that know best the needs of the field. As a result of this transfer, Mr. Gale and his family will move to Seoul, while Mr. Swallen and his family will go to Pyeng-yang.

Rev. S. A. Moffett and Rev. F. S. Miller were appointed representatives on the Permanent Executive Bible committee.

In the assignment of work there have been but few changes other than these mentioned above. Miss M. Alice Fish, M. D., goes to Pyeng-yang; Miss Eva H. Field, M. D., and Miss Esther L. Shields will enter the hospital in Seoul.

Miss Georgiana E. Whiting, M. D., gave us permission to use her narrative report from which we shall make liberal extracts in our next number.

The Month.—This has been a busy month in the capital. The Annual Meeting of the Northern Presbyterian Mission; the sessions of the Council of all the Presbyterian bodies having missions in Korea; the public meetings of the Korean Religious Tract Society, took place this month. The Independence Club besieged the palace praying for the dismissal of the whole Cabinet; this was done, a new one appointed, and some of the new ministers so appointed about the middle of the month resigned before the end.

We saw the whole Club confess their transgression of an imperial edict and then clamor, some two hundred or more strong, at the gates of the Chief Commissioner of Police to be taken in and punished—a job too much for one day and one man, in the mind of the surprised chief. The Peddlers' Club assumed the re-organization of the government and gave it up as too Herculean. The President of the Independence Club was roundly denounced in a memorial as being too radical. The attempt to restore the right to torture and destroy the family of a man suspected of being a traitor and to confiscate his property was unsuccessful; the prayers of the Female Education Society for recognition and imperial support were answered

favorably and woman in Korea is to have an education as well as man; the first car was drawn over the Seoul electric road from the Mulberry palace to the power-house just inside the East Gate. The month closes with an immense mass meeting at Chong no petitioning to be given a voice in the management of the government, and the beginning of the trial of a man charged with murder in the United States Consular Court for Korea. Verily, the capital does move.

Imperial Coronation Day.—The 21st was the first anniversary, according to the Korean calendar, of the assumption of the imperial title. The change was really made on the 12th of October according to the foreign count. The day was observed as a holiday. The usual audiences took place in the palace together with a banquet to the diplomatic corps. The schools were closed and young Korea was enabled to spend the day satisfactorily because of the liberal donations to the pupils in the several schools by the Department of Education. This was a graceful act on the part of the department and it afforded an opportunity to give expressions to loyal and patriotic sentiments—themes as perennial to oriental as to the occidental students. What would the Korean student do if he could not give sage advice to the men who are having their turns at attempts to keep the wheels of this government moving. Perhaps some day we shall have a Minister of Education with the foresight and courage to change the thought of young Korea into other than purely political channels.

The first year of the empire is over. It has been a comparatively peaceful one. May the emperor live to see many more returns of the day.

LITERARY DEPARTMENT.

"Every-day Life in Korea." A collection of studies and stories, By Rev. Daniel L. Gifford. Fleming H. Revell Co., 12. pp. 231. Price, yen 2.50.

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NOVEMBER, 1898.

THE OCEAN REPOSITORY

H. G. APPENZELLER, }
GEO. HEBER JONES, } EDITORS.

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Mr. Oiesen whose valuable "Notes on Trade in Wonsan" we publish this month, has a most interesting account of the town, the surrounding country and its resources, in the customs "Decennial Reports 1882—91" to which I called his attention. He gave me a copy saying as he did so he had read the paper over again and had no changes to make. I can do the reader no greater service than to quote the whole of this description.

"About midway along the Eastern coast lies Yunging Bay, also called Broughton Bay, after the English navigator who first entered it in 1797—a superb natural harbour, in the south-west corner of which is situated the port of Wonsan. This magnificent bay, with its northern arm, known as Port Lazareff, covers an area of fully 40 square miles, affording room for a goodly portion of the world's navies. It is thoroughly sheltered from everyquarter by mountains and high promontories, and the gap is well guarded by a number of islands. It is easy of entrance; has an average depth of 6 to 12 fathoms, with good holding ground; and it is free from ice in winter, notwithstanding the severe cold. Emptying into it are numerous streams, from which, or from the natural springs that abound, may be obtained excellent fresh water supplies. In the plain and valleys surrounding the bay are a great many villages and five or six towns of some importance. The largest of these is Wonsan, with a population estimated at 15,000.

"The town Wonsan, like most Korean towns, is composed of an unattractive-looking collection of low, ugly houses, intersected by narrow and noisome alleys; but it is set in a most charming landscape. The houses are buddled together on both sides of the high road which runs from Seoul to the frontier, along a fringe of beach stretching beneath pine-clad bluffs, above and beyond which, again, rises a wall of mountains whose tops are covered with snow from October to May. Winding valleys open out on all sides, and the glimpses of these, with the frowning hills in the background, together with the wooded headlands and promontories surrounding the broad waters of the bay, and the sea beyond, combine to form an ever-changing series of delightfully picturesque views. Indeed, the scenery of this region would not suffer by comparison with that of many places enjoying an established renown. Within a couple of days' journey from the port are to be found numerous spots of unquestioned grandeur and beauty, and around many of these cluster a wealth of historical associations and legendary lore. From this neighbourhood sprang the kings of ancient Korai, and, again, it gave birth to the reigning house of Chosen. About 20 miles from Wonsan is a large monastery, called Sak-wang-sa

(釋王寺), which was erected by the first king of Chosen on the spot where—just 500 years ago—he received the divine message to rule that has descended upon his progeny to the present day. Here he had spent his early years in meditation, study, and preparation. Many of the magnificent trees which embower the temple buildings, where they lie enshrined in an imposing cleft of the hills, are said to have been planted by the hands of the founder; and here, in a building by itself, which is open to no subject save the duly-qualified attendant, are preserved his regalia and robes of state. Not far distant, at Yongheng (永興), are the graves of his ancestors, and elsewhere in secluded spots of great natural beauty, are the tombs of other members of the royal house.

"The port of Wonsan is situated in the southernmost corner of the province of Hamkyeng (咸鏡), but a large part of its trade is carried on with the closely-adjoining provinces of Pyongan (平安) and Kangwon (江原), neither of which has a port open to Foreign trade.* The three provinces named form the northern half of the kingdom. As to the number of the population, it would be extremely hazardous, with the present very imperfect knowledge of the country, to venture upon even a mere guess. It has been variously estimated at from 2,000,000 to 5,000,000; but the total absence of data renders any estimate practically worthless. The physical character, climate and natural products of all three provinces are very similar. Mountainous as is the whole of Korea, there can be little doubt that this section is fairly pre-eminent in that respect. A more bewildering tangle and jumble of hills and peaks, and of crag upon crag, than here meet the eye in every direction could scarcely be imagined. More especially is this the case in Hamkyeng and Kangwon. In Pyongan the valleys broaden out and the hills become lower and less frequent, yielding room to the Ta-tong River and its numerous tributaries, as well as leaving more space for agriculture.

"Among these mountains range a multitude of wild animals—tigers, leopards, bears, wolves, foxes, and badgers. Hogs, deer, and hares are not uncommon in the lower hills, notwithstanding the precarious existence they must lead with such voracious neighbors as those just mentioned; and in the extreme north of Hamkyeng are still found the large deer whose budding horns are so extravagantly prized in the Chinese pharmacopoeia—an honour which is rapidly bringing about the extinction of this noble animal, as the enormous price of the young horns causes

*This was true then, but Chinampo has been opened since.

the bucks to be persistently and mercilessly hunted down. Great numbers of sables, ermine, and otters are trapped in the highlands of Northern Hamkyeng. It would not be to the purpose here, even if the requisite knowledge were at command, to enumerate the multitude of birds met with on hill or plain, other than such as in some way contribute directly to the needs of man. Game birds are seen in considerable variety and great numbers. Pheasants are extremely plentiful, as was seen during the present winter, when driven in by an unusually heavy fall of snow early in the season. innumerable coveys of the: could be observed running or flying amongst the bushes, roosting in trees where people were passing close by, and acting almost like tame fowls, until the eager chase made caused them to be more circumspect. Large troops of the turkey bustard are frequently seen, but it is a shy and excessively wary bird, and, consequently, seldom bagged. Snipe appear in August and September; the water-hen, pigeons, and plover are common; quail are occasionally seen; and partridges are plentiful in the north, although somewhat rare here. But the quantity of wild fowl which in spring and autumn crowd the waters of every inlet, stream, and lagoon is truly astonishing, and is calculated to fill the souls of sportsmen with an uncontrollable impulse to slaughter; myriads of swans, geese, ducks, and teal will then cloud the sky and rend the air with clamour should their favourite haunts be invaded. Of other birds possessing some commercial value may be mentioned a large eagle, whose tail feathers are so much fancied by Chinese for making fans that a single tail, if well marked, will often realize from \$20 to \$50; and the little egret, whose spray-like plumes are highly valued.

"While on this subject it may be mentioned that many Koreans are ardent devotees of the chase and past masters in the ancient art of falconry. During autumn and winter hunting parties constantly scour the hills, using with great effect trained hawks, and dogs which have been taught to beat up the game. As for the intrepid tiger hunters, whose high courage and doughty deeds have been extolled by native and foreign writers, it would seem that both their numbers and deeds have been much overrated. By far the greater number of tigers killed are caught in traps.

"The sea literally teems with legions of fish; but toil, hardships, and danger, inseparable from a fisherman's life, are not to the taste of the leisure-loving Korean, and hence it is that this rich domain is almost untouched. The whales, black-fish, sharks, and seals, which abound on the coast, are left to fatten on the multitudes of salmon, cod, *tai*, haddock, whiting, ribbon-

fish, herrings, sardines, and innumerable other tribes that crowd the waters at various seasons. Only along a small stretch of the north-east coast, which is visited by a kind of haddock called by the Natives *Myeng-tai* (明太), is there any deep-sea fishing worthy of the name. The hauls made of this fish must be enormous, as may be judged from the fact that in 1890 over 73,000* piculs of the dried product were brought to this place for shipment to Fusan and Chemulpo, while at the same time long trains of pack-ponies loaded with the fish were incessantly passing on the highway to the capital. In other places, here and there along the beach, are set out traps or weirs. The catches in these consist chiefly of herrings, flounders, sprats, and other fry. For the rest, the supply of fresh fish is in the main derived from the muddy bottom of inland waters, and is therefore, as a rule, most unsavoury. Salmon is caught by damming the streams after the fish have run up, and great quantities are then speared or taken in drag-nets. When in season a large salmon is sold for about ten sen. Shell fish are also plentiful. Oysters of excellent quality form a staple article of food in winter, as do also clams, and spider-crabs of gigantic size."

The Methodist and Presbyterian Boards and the Korean Itinerant Band have religious work in Wonsan. Dr. W. B. McGill is the first and thus far only representative of the Methodist Mission. He went to Wonsan in the fall of 1892 and began the erection of a dispensary building. In the following spring Mrs. McGill made the overland trip from Seoul, having no doubt the distinction of being the first foreign woman to have made the long and trying journey. Dr. McGill is a tireless worker, successful in his profession, known all over that part of the country, the largest bookseller in the missionary body, i. e. direct sales to the people and not by proxy—and he leads in the record of receipts from the patients he treats. For over a year past his totals averaged nearly a hundred yen a month and that aside from his salary as medical officer of the port—a record confirming what we said in our last article when writing of the dispensary under Dr. Irvin at Fusan.

It was my good fortune to have an opportunity to accompany Dr. McGill to one of his preaching places some fifteen miles up the mountains. On the way we turned aside from the road to see three men to whom Scriptures were given last summer. They at first refused to receive them but consented after some urging. Dr. McGill naturally was desirous to see how his sowing by the way side turned out for he met the men in

*1898 piculs 73,000 also; value \$477,393 export. Inland and Seoul consumption not included.

the road. One of the men was the teacher of the village and as it was the great fifteenth of the Eighth moon and the autumnal sacrifices had to be made as well as social calls exchanged, this teacher of the youth of this place had gone to the house of a friend to call and enjoy a social cup of wine. He returned after a few minutes and from the solitary box which made up the furniture of the eight foot square room, drew out the book given him by Dr. McGill last summer. It was a copy of Matthew's Gospel in Chinese. He had read it, and his friend with him had read it and I think studied it more than the teacher himself. They professed to believe and when invited to the service in Wonsan the next Sabbath they came five or six miles and enrolled themselves as adherents of the new faith.

We continued our journey thro rice fields bending under the rich harvest waiting for the sickle, across clear, sparkling streams of water, passed hamlets nestled in picturesque nooks at the foot of hills. The doctor beguiled the hours with stories of his own adventure or reminiscences. At one place he pointed out where a Christian with more zeal than discretion entered a shrine and when he emerged the building was in flames to the surprise of Dr. McGill and the consternation of the farmers. On being taken sharply to task for his vandal spirit, he replied indifferently: "The paper and shreds of cloth were very dry and all burned readily; that the shrine represented a useless superstition, of which no doubt was true but gave him no right to set fire to the place. By mid-afternoon our course lay along the bed of one of those numerous and beautiful mountain streams for which Korea is justly famous. It comes down, as Southey tells us the cataract of Lodore does:

Thro the wood-shelter,
Among crags in its flurry,
Helter-skelter,
Hurry-scurry.

* * * * *

A sight to delight in.

By five o'clock we reached our destination—a small mountain village with the only recommendation of pure air and fresh water. Dr. McGill without any delay commenced the examination of candidates for baptism. They were fine men, vegetarians, had come from the capital of the province some ten or more years ago and were living in this secluded spot in hope of fulfillment of a prophecy. They first heard the story of the Saviour at the dispensary in Wonsan; brought home books; the villagers all read them or more had them read, and thus they became interested in the salvation of their souls.

Here again the leader of this little company of believers was

the village schoolmaster to whose house we repaired and whose hospitality we enjoyed, after paying for our meals lest we might be a burden to him. For three hours we were engaged in examining the applicants, some if not most of whom had attended services for two or more years. Their testimony was clear and their knowledge of Scripture exact tho not very extensive.

During the meeting dinner was served. It consisted of boiled millet and potatoes mixed and the usual Korean dishes intended as a support of the main one. The room was poorly lighted by an oil dip some distance removed, so that I could not discern what was set before us. I think it is Mr. Gale who once said boiled millet was like so much saw-dust in hot water and is equally hard to get down. A scant dinner, the long walk up the valley, the cool and invigorating air and the dim light enabled me to eat the millet potato mixture with something of a relish and I fancy if any of my brethren have difficulty in making the thing go down they might decrease the dinner and increase the distance up the valley. If this fails, then everything is lost and other food must be provided or fasting indulged in.

Mr. M. C. Fenwick, the pioneer Protestant missionary to locate in Wonsan is at present the only member of the Korean Itinerant Band. He has the best mission site in the place and is a skillful and successful horticulturist and fruitist.

The Northern Presbyterian Mission has two families in Wonsan. Their compound is on the spur of a hill and commands a superb view of the bay and the coast. It is no wonder that in such a delightful place and in a home such as this Mr. Gale, well and favorably known to the readers of this magazine, has given us his, we will not be betrayed into saying interesting, but very useful "Grammatical Forms" and his peerless Unabridged Dictionary of the Korean language, to say nothing of the translation work he has done, both of Scripture and of tract. Mr. Swallen, a Presbyterian itinerant who has pierced farther north into Korea than any of his brethren, likewise lives in Wonsan and spends almost his whole time in the country.

The traveller from Wonsan to Seoul is usually given the choice of the longer or shorter route,—the latter is the popular one with the grooms especially if you pay them for the whole journey in a lump sum. Dr. McGill, however, desired me to accompany him to another place where he had been and where the people professed some interest in the Christian religion. We left his home on the 3d of October. The weather was glorious. Our course was over the Old Man's Pass, *No In'chi*, ten miles to the west of the port. We had dinner at the foot of this pass and at two began the ascent. It was a hard steady climb for two

hours until we reached the top. About two-thirds up the pass we found the path widened and the ground covered with large stone slabs. The story given by the natives says there was once upon a time an old man without sons to sacrifice to his departed spirit or to bless the world. He felt an earnest desire to serve his generation so as to be remembered by succeeding generations. He therefore spent his days in repairing the path up this pass. It is, however, not hard to see that the slabs could never have been placed there by one man. How the pass came to be called by the name given to it I was not able to learn. At the top on the right side as you ascend from the side towards Wonsan is a square stone fort, possibly fifteen feet high, in the dilapidated condition the traveller expects to find buildings belonging to the government.

The descent on the west side is possibly less steep. Here the Inchim river has its source. Here in the mountains and its headwaters; a small rill; it creeps thro the moss, and down thro the meadow and the glades. On its sides are hills, some well wooded, others cultivated almost to the top at an angle of fully forty-five degrees. The river is a beautiful mountain stream and our course followed it for a hundred miles or more. I crossed it and recrossed it a dozen times, or oftener the last time being near the magistracy of I-chun, ninety-five miles from Seoul. I was told by the ferry man that boats came up as far as that place but did not go any farther. After making the shortcut thro I-chun I again touched the river some eight or ten miles further down. Here at the foot of rapids we came upon a fleet of seven flat-bottomed boats. They had come up from Chang-dan and the men informed me they could not go up higher. Whether they could in the rainy season I cannot tell; surely they could not when I saw them.

The information about distances given me by the natives on this journey was most unsatisfactory. It is probably correct to say that boats ascend the Inchim above Chang-dan, a distance of from ninety to a hundred miles. The river is a beautiful stream of clear blue water, too shallow for small steamers even, and there are too many rapids for any but the flat-bottomed native craft. The scenery along the whole course as far as I came is wild, rugged, and in some places awe-inspiring. The valleys are usually fertile tho not thickly settled.

After four and a half days of hard mountain travel, we came to the "big road" between Seoul and Wonsan where we could again get something to eat. The distance travelled was about two hundred miles.

H. G. A.

NOTES ON THE TRADE OF WONSAN.

THE trade of Wonsan during the last decade has, on the whole, advanced steadily, with the result that its value has more than doubled, as will be seen from the following comparative table which has been drawn up from the customs statistics for the years 1888 and 1897:—

TRADE WITH FOREIGN COUNTRIES.				
Year	Imports	Exports.		Total Imports and Exports
		Gold	Merchandise	
	Dollars	Dollars	Dollars	Dollars
1888	745,902	121,221	676,228	1,543,351
1897	1,559,117	571,849	1,85,045	3,116,011

TRADE WITH KOREAN TREATY PORTS.				TOTAL VALUE OF TRADE
Year	Imports	Exports	Total Imports and Exports	
	Dollars	Dollars	Dollars	Dollars
1888	263,645	211,530	475,175	2,018,426
1897	349,722	595,161	964,883	4,080,894

The growth has, however, been one of volume rather than variety, the leading articles of trade remaining to-day practically identical with those of ten years ago. Now, as then, exports are in the main merely raw products, and imports principally such goods as minister to the barest ordinary necessities of life. In this way the backward habits and exceedingly simple wants of the people are incidentally illustrated.

Thus of the total value of foreign imports in 1897 no less than \$1,208,000, or 72 per cent, represented material for clothing, and of this amount cotton goods alone absorbed \$992,000, and cotton wadding \$145,000, leaving but \$52,000 for silk goods and \$19,000 for grasscloth to make up the finer raiment of the more luxurious. And of the remaining 28 per cent of value 6 per cent were taken up by metal, principally iron for agricultural implements, and copper and tin for kitchen utensils; 5 per cent for kerosene oil to help dispel the heretofore unbroken gloom of Korean nights; 4 per cent for salt to

preserve the indispensable national *Kimchi* (Sauerkraut); and 1 per cent for matches to keep the equally national pipe perpetually alight. When, further, 2 per cent are deducted for straw bags used in packing export produce, and 5 per cent for the drinks, smokes, edibles, wearing apparel, building material etc., used by alien residents, there is left barely 5 per cent, or say \$80,000, to cover the demands of a population of several millions for other foreign necessities than those named, and luxuries such as tortoise-shell hairpins (for the men,) ribbons, braids, silk cords and other millinery (also for the men, for they are dandies,) pocket mirrors (likewise for the men,) soap, sugar and worm tablets. The value of the soap imported was, by the way only \$529, and it is a question whether much of it was for Korean consumption. But then it is only fair to point out that the home-made lye is sufficiently efficacious to cleanse anything but a tarnished reputation.

Among native imports the leading place was taken by foodstuffs,—rice, millet and wheat together standing or \$117,000. But here again cotton goods came into prominence with a value of \$92,000. Apart from these, however, paper—the native substitute for window glass—was the only article of Korean provenance whose value exceeded \$10,000.

To pay for the goods received the principal article of export has hitherto been the gold taken from alluvial mines in this and the neighbouring provinces. The amount of gold declared for shipment has of recent years ranged close upon one million dollars annually. But not so far behind in point of value come fishery products, of which the export in 1897 aggregated \$600,000. And when it is realized what enormous quantities of dried fish are taken direct from the coast for inland consumption the sea is a greater source of wealth to the country than its much-talked-of gold mines. This, too, in spite of the fact that very little but inshore fishing is done. The export staples which ranked next in importance in the returns for 1897 were beans \$384,070, hemp cloth \$79,000, hides \$33,000, and tobacco \$11,000.

Taking again the years 1888 and 1897 for comparison, the revenue has increased from \$61,350 to \$138,990, and the shipping employed in the trade from 44 vessels with a total of 41,808 tons to 214 vessels aggregating 115,497 tons. The great increase in the number of vessels cleared is due to the development in recent years of coastwise traffic with non-treaty ports, carried on by small steamers trading under special license. From this traffic the port has derived and will continue to reap much benefit. For, in this mountainous country, devoid of navigable

rivers, the cost of overland transport becomes prohibitive beyond a limited radius, while with reasonable steamer freights goods can be marketed to or from any place along the whole extensive coastline.

Grave forebodings were at one time entertained in some quarters that the opening of Pyeng-yang (Chinnampo) would fatally injure the trade of this port. The event, however, has proved the needlessness of alarm on that score. It is true that a large trade which was formerly done here with Pyengai-do has been deflected to Chinnampo since 1894, when steam navigation began there. But this loss has been more than counterbalanced by the development of coastwise traffic mentioned above. The future of the port is safe enough, and further expansion of trade is well assured, but it will continue to be gradual until the apparently abundant resources of coal, copper, iron, gold and other minerals are scientifically worked.

J. F. OIESEN.

NONGA, CHINJOO'S BRAVE WOMAN.

WHILE America was still covered with her primeval forests and peopled by her silent red men, the Japanese had cast greedy eyes upon their hermit neighbor to the west. Either from love of conquest or with a desire to secure a high way to China they made mammoth preparations. Unprovoked and in violation of treaty rights they sent an army (so the Koreans say) which suddenly attacked Korea all unprepared for war. A peace loving people who stay at home and want every one else to do the same could make no stand against the ferocious bands of islanders who suddenly burst upon them. Roused from her morning calm by noise and blood, the nation's strength was vanquished, her armies scattered, her King a fugitive, her province wasted, her women dishonored, her cities in ruins, cause enough for an eternal feud in unforgotten and unforgiven wrongs. Man had done all he could and nothing was left but the voluntary self immolation of some of Korea's daughters on the altar of the terrible war god. As in every other land when occasion demanded so in Korea women were found ready to give themselves for their homes and their country; at least so runs an humble story, which has for its location the important city of Chinjoo in western Kyeng Sang Do.

In the reign of the great Korean King, who is known by the posthumous title of Sun Cho, in the year Im Chin (1592), more than a hundred generals leading three million eight hundred thousand soldiers (:) were sent from Japan to Korea. They conquered the whole nation, ruthlessly destroyed many beautiful cities, stripped the country of her wealth and her inhabitants. In the course of time they came to Chinjoo, the key of the west, where they destroyed and scattered the inhabitants both inside and outside the two-walled city. When they had killed the chief Korean general, the city magistrate, and the chief of police, and having no enemy now to fear, they went up for rest and enjoyment into the Chok Suk Farak (Jagged Rock Pavilion). Being unable to contain themselves for joy over their victories they gave themselves over to uncontrolled mirth border-

ing on unsoldierly license; they sported and drank wine, they sang their war songs and shouted their paeans of victory. In the moment of completest abandon a dazzlingly beautiful woman entered the open space below the pavilion and promenading back and forth displayed her queenly charms. The chief Japanese general saw her, and thinking her unrivalled among women, had her called. When she was seated before him he asked, "Pray who are you, who fearless of swords and stones, ventures to come among us? Do you not know that you are completely in our power?" She replied, "I am a dancing girl of this city. My name is Nonga (논가). My father, thro no fault of his, was beaten to death by the magistrate, and up to the present time I have been constantly unhappy because I could not get revenge on my family enemy. Now, unspeakable pleasure, beyond my most extravagant expectations your lordship has come, and, by killing my enemy the city magistrate, satisfied my highest wish. On that account I have come to see and thank you." The general was not only wildly delighted by her well chosen words, but being seized with desire for her presence seated her by his side and gave her wine that they might drink together. When asked to dance for him Nonga coyly replied, "Down in front of this pavilion the water and the rocks are delightfully cool and the view is very fine." The general more pleased with the victories of peace than those of war, led her by the hand and they descended together. Below the pavilion was a beautiful wide stream, clear as crystal, and extending far up and down the valley. The surface of the water, unbroken by a ripple, reflected the emerald green of the bordering vegetation and revealed in its clear depths the moving forms of shining fishes. Along the banks were pleasant cool boulders, as if formed for seats, and standing out into the water were strangely formed rocks as if to make hiding places for the fish. Amidst them was one boulder taller than the rest, standing far up out of the water, flat on top, and broad enough for ten or more men to sit upon. Nonga led the general by a leap to the top of this rock. Birds, grass, flowers and water all combined to delight the senses and forgetful of all else the general gave himself up to the pleasures of the hour.

Plying him with drink she sang a song and arose and danced to her music. Becoming more and more intoxicated he also arose and danced with her. Nonga, who had been awaiting the opportunity, rushed rapidly forward, and having seized him about the waist, dragged him with her into the deep water on the side farthest from the shore. The terrified Japanese saw their general come up out of the water three or four times and

the last time it seemed as if he were on the point of climbing up on to the rock; but Nonga, clinging to her purpose held him tightly around the waist until they were both drowned.

When the war was over a *satang* (house designed for the worship of the dead) was built in Nonga's memory in front of the pavilion. Each spring and autumn this brave act is remembered and the city magistrate comes to worship at the shrine of Chinjoo's beautiful defender with sacrificial offerings. Thus Korea honors her heroes.

From that time to this on the anniversary of the event the water becomes blood red in order to remind young Koreans of the brave deed of one who loved her people better than her life. So ends the story.

* * * * *

National legends keep alive the national spirit and sometimes fan the fires of national animosities. Chinjoo is the center of one of the most anti-foreign regions in Kyeng Sang province furnishing her full quota for Tong Hak, Righteous army, and other anti-foreign agitations, and sometimes suffering severely herself from the rebel hands who assemble there from the surrounding districts.

Directly in front of the city of Chinjoo a little stream enlarges into a broad open body of water which might almost be called a river. It is deep and clear, showing all the pebbles in the blue depths below. A large rock with a flat surface and precipitous sides, standing abruptly many feet out of the water and just far enough from the rocky shore to be reached by one good leap, is the scene of the heroic tragedy of the above legend. Various inscriptions are seen upon the rocks along the shore, and upon the surface of the rock which lent itself to help free Korea from her enemies is carved the inscription, "Righteous Rock." A shrine to the water spirits stands near by on the shore. On the bank above is an imposing pavilion with a fine outlook over the water, and near to this is a well kept *Satang* where the Chinjoo magistrate often comes to sacrifice to the spirit of this native heroine.

Upon inquiry a little lad with the vivid imagination of youth, and to whom the fairy and spirit world were still bright realities, told us that once a year the water became blood red and light-giving so as to illumine the inside of the pavilion above. A more matter of fact individual of the higher critic school, who not being a native of Chinjoo had no local traditions to defend, said "that the former radiance had gradually disappeared during the passage of three hundred years, and that the only redness now visible was caused by the mud which washed down from

the red hills above the city. At times also the glory of the setting sun or the brightness of the full moon had power to turn the water into blood." Who knows but what to the natives of Chinjoo the spirit of Nonga may speak in a language unintelligible to others thro this periodic brightness?

It is known that Korean women have played no unimportant part as bread winners in the battle for life. If such traditions as the above may be trusted their love for home and ecuntry has more than once helped to deliver Korea when ordinary means failed. A quite similar story to that of Nonga is told of K. Wul Hyang (계월향) a woman of Pyeng Yang, who gaining the confidence of the chief Japanese general, became the means of his destruction, and is thus believed by Koreans to have turned the tide of victory. Her story, somewhat similar to a certain Jewish legend, might entitle her to be called the Judith of Korea. History may not have identified the Holo-femes whom she destroyed, but the people believe legend rather than history. Picked from the mine are many legends which show that all the world's akin, and prove that there are no hearts which will not at times respond to the master touch of the sublimer passions, the love of home, of people, and of native land, furnish them nobler motives and help to make them nobler men. Let him who would influence them for good not oppose the national and local feelings but strike these cords of passion that they may vibrate in unison with higher strains.

If I come this way again I will tell another story illustrating Korean life and beliefs.

RODERICK RANDOM.

A YEAR OF PROGRESS. *

THE Korean Mission reports a year of wonderful blessing. The hearts of all have exultingly rejoiced at the reports received from all parts of the field.

We are thankful for the coming this year of Dr. Field, Miss Shields, Rev. and Mrs. Hunt, Dr. and Mrs. Johnson, Rev. and Mrs. Ross and Dr. Fish and for the safe return to us of Rev. and Mrs. Gifford, Rev. and Mrs. Gale, Rev. and Mrs. Moore, Rev. S. A. Moffett. The ill health of Miss Strong necessitated her return home on furlough.

The year has been one of advance in nearly every part of the field and in most every line of work. Hundreds of miles of new territory have been touched and believers have come in by thousands.

Of our schools from fourteen to sixteen are self-supporting. The girl's school at Seoul has made a decided advance in this direction, twelve pupils receiving partial support from parents or friends. Mrs. Irvin has held a successful night school for girls at Fusan. During the year seven training classes have been held in Pyeng Yang, Seoul, and in the country; also one for women in Pyeng Yang city, the expenses of this class being met by the women of the Pyeng Yang city church. Over three hundred have attended these classes. Quoting from the "Pyeng Yang General Report," "The value of the work of this class cannot be estimated. Its influence is felt throughout the whole station giving unity and spirit to the whole work. It is the evangelistic work fostered in these classes which carried into all the country churches has led to the formation of the many new groups of believers reported this year."

Twenty book rooms are reported in different fields. In the three dispensaries under the care of Dr. O. R. Avison, Dr. C. H. Irvin and Dr. J. Hunter Wells, 29,298 patients have been treated

* "Narrative Report" read by Miss Whiting at the Annual Meeting of the Northern Presbyterian Mission last month. It summarizes the work of the mission during the year.—ED. K. R.

during the year. The medical work at Fusan is fully two-thirds self-supporting. The work at Pyeng Yang has been remarkable for its eye surgery. More than a score of blind people having been restored to sight.

Of the thirty-five counties having a population of about a million and a half assigned to the care of Wonsan station, fourteen have been visited. For the greater part of the year, the whole care of this field rested upon Rev. W. L. Swallen. Four extensive trips have been made by him and a distance of eighteen hundred miles travelled, reaching hitherto untouched fields in the extreme north of Korea. He reports two new places of worship and a growing and very hopeful work in this district. The Wonsan church while making no additions to its roll of baptized members has doubled in attendance and given cause for rejoicing in the character of its Christians. Some of its members come regularly to church a distance of over ten miles. In the whole Wonsan field 13 adults and four children were baptized and 22 catechumens received; 2,000 books and tracts were sold, half of these in entirely new territory.

Of the 57 counties having a population of about five and a half millions assigned to the care of Seoul station all but four have been reached. A wonderfully inspiring and rapidly growing work is reported in nearly all sections. In the Seoul churches 218 adults and 61 children have been baptized and 272 catechumens added to the roll. In the country districts under care of Seoul station, 239 adults and 11 children have been baptized and 222 catechumens, received making a total for Seoul station of 457 adults and 72 infants baptized, and 492 catechumens added to the roll. Twenty-five new groups of believers have been added during the year. Over 90,000 tracts and books have been distributed.

Of the 72 counties having a population of about three million assigned to the care of Fusan station 15 counties have been reached during the past year. The work has been one of wide seed sowing, over 45,000 tracts having been distributed. In this field two adults were baptized, 17 catechumens added to the roll and one new place of worship added.

Quoting from the "Pyeng Yang General Report," "Of the 54 counties having a population of between three and four millions assigned to the care of Pyeng Yang station, the gospel has been preached in all but one." "The Pyeng Yang city church is entirely self-supporting." "Scarcely a Sabbath passes when one or more catechumens is not added to the roll." "Two hundred and eighty-five dollars have been contributed for a new church building," the two buildings now occupied being very much too small. In the North Pyeng An Province, "The work has doubled this

year." In the South Pyeng An Province, northern circuit, "The work has more than doubled." "With the money sent by the church of Tabriz, Persia, requesting that it be used in carrying the gospel to Koreans who had not yet heard of it, two Koreans were sent to preach in the eastern circuit of this province." The work here is reported as growing.

"In Whang Hai Province, eastern and western circuit, 45 places have been visited, 151 adults baptized and 455 catechumens enrolled." In April Rev. G. Lee, and Rev. S. A. Moffett started to visit all the outstations of this district, but after holding services every day, examining and baptizing scores of men and women and receiving hundreds of catechumens in thirty different places, they were forced to return for a few day recuperation. In May they went back to the work and visited other thirty or more places, until again thoroughly exhausted, they had to return leaving some places unvisited and many catechumens unexamined. On the two trips they baptized 300 adults and five infants, and enrolled 986 catechumens. Twenty-four church buildings have been provided this year by these Christians with assistance from foreigners in only five instances.

In the Pyeng Yang station, "The sale of Scriptures, tracts and hymn-books has been enormous and it was found impossible to supply the demand, the stock of many of the books having been exhausted faster than the press could supply them."

"The evangelistic work of the whole Pyeng Yang station for the year shows 57 new outstations, 44 new church buildings, 697 adult baptisms, and 2,319 catechumens received."

Verily, "What hath God wrought? Our hearts are full of thankfulness and praise to Him. And with the past as an earnest of what He will do here in the future, we go forward expecting at no very distant day to take this whole land for Christ."

GEORGIANA E. WHITING.

SIN THE SQUEEZER.

THE Koreans being capital story-tellers and much given to folk lore it is natural that in Korea where, during some periods—it would be untrue and misleading to say at all times,—the people have been grievously oppressed and robbed by governors, magistrates and other officials put over them, they should have stories about how these thieving miscreants have been exposed and brought to punishment by those they have so cruelly and remorselessly oppressed and plundered.

This very desirable result is, according to the stories, usually brought about by some humble individual, who by smart tricks and uncommon devices, often aided as well, by supernatural agents, gets the best of the roguish official and lays bare his misdeeds to the high authorities at the capital who, of course, as the stories go, visit upon the misdoer the heaviest of penalties.

On the other hand the Koreans with characteristic and most commendable fairness have tales of how rascally officials have also by smart tricks and cunning expedients contrived to hoodwink or outwit the higher officials and to cover up their evil deeds and thus escape the punishment they so richly deserved. To this class of stories belongs that of Sin "The Squeezer."

Many generations ago the country was well and wisely ruled by a Regent, acting during the minority of the King. He was sagacious, held the true scales of justice on an even balance, and protected the people and was especially severe on officials caught robbing or oppressing them. The country was prosperous and the people in a measure contented and happy.

Sin was a distant relative of the Regent. During the preceding reign he had served for a time as magistrate of one of the richest districts, where he squeezed the people so outrageously, levied in every conceivable, and I may add inconceivable, way so many unjust taxes and iniquitous exactions and indulged in such unbridled and cruel extortions that he had fairly earned even over the horde of his corrupt colleagues the title of the "Squeezer," and by this distinguishing name, was known far and wide all over the land.

He had been kept out of office since the rule of his cousin the Regent began and as he belonged to that class of yangbans who can pursue no useful avocation,—in a word do nothing except hold office—was forced to draw upon the store of his ill-gotten savings and his capital was thus eaten up, so to speak.

The adage "come easy go quickly" applied in those as well as in modern days, and Sin finding it impossible to put aside the extravagant and improvident habits of the glorious times when he could rob with impunity, now found himself in decidedly straightened circumstances and so he began to beg the Regent for an office, declaring that he had repented and reformed and would if appointed turn over a new leaf and become a model magistrate.

At last tired out by Sin's importunities, but not without many misgivings as he only half believed in Sin's regeneration, the Regent appointed him to the magistracy of the richest district, situated two or three days' journey north of the capital, admonishing him, however, that the strictest watch would be kept over him and that if he deviated even as much as the breadth of a hair from the paths of rectitude and justice, detection and the heaviest punishment was sure to follow.

Now it happened that the Regent had a private secretary, Nam Hung Chung, to whom he imparted all his secrets. Nam, having spent thirty or forty years in studying and signing the Chinese ideographs, could read and write them tolerably well and was therefore recognized as a great scholar and wise statesman of the most approved honor and probity.

To him Sin repaired as soon as he got his appointment and told him, what Nam already knew, that notwithstanding his solemn promises to the Regent he intended to make the most of his opportunity while magistrate, and that he would equally divide his spoils with him if Nam would only keep him posted as to what was going on around the throne about his, Sin's, affairs.

Of course the secretary eagerly entered into this unholy compact and the two rogues parted with the low bows, felicitations and expressions of mutual esteem usual on such occasions.

Soon reports of Sin's outrageous extortions reached the Regent; delegations of the people from his district came to the capital and squatting down in front of the Palace gates sent in memorials, yards in length, recounting how Sin was robbing and oppressing them and waited night and day with characteristic Asiatic patience for a favorable answer from the throne saying that Sin would be recalled and punished.

Now according to Korean custom an investigation was

necessary before a magistrate could be dealt with and this must be done by an Inspector, or as the title is usually interpreted, Censor, sent out secretly from the Palace, who visited the district in disguise and without any outward signs of authority, mixing with the people, and thus hearing their complaints and getting at the real facts. He was given by way of warrant a sort of medal, known as the King's seal, which he carried concealed in his bosom. If he found on his investigation anything wrong he would go to the erring magistrate, disclose his mission and produce his awful symbol of authority, the medal; before this as it represented all the dreaded and despotic power of the King, the magistrate could only humbly bow prone on his knees with forehead on the ground and nose in the dust. There was no questioning or disputing the orders of the censor; usually if the case was a bad one the thieving shop was closed and the magistrate and his underlings or runners sent bound, often with wooden cangues on their necks, to the capital to be there well paddled on the public square and then banished to some distant island. Now all this was very beautiful in theory and let us hope, usually the practice.

But there was one weak point.

If the censor had an itching palm, and I am told that sometimes Korean officials are afflicted with this malady, indeed, that now and then it becomes quite epileptic, he could call for a division of the spoil, then make a white-washing report to the throne and leave the magistrate in office to recoup himself by new and fresh extortions and thus the poor people were doubly robbed.

The choice of censor fell upon Cho He Hop, a trusted and honest official.

The faithful secretary, Nam, at once dispatched a swift messenger with a letter to Sin informing him of Cho's appointment and that he could not be bribed and was certain to make a searching investigation and deal out justice unless circumvented in some way, but he added that Cho had one peculiarity; his favorite, indeed, only steed, was an old mare which he always rode on his excursions into the country; this mare had a colt quite vigorous but which was still sucking its dam and which followed her wherever she went.

The hint was sufficient for Sin who sent to the capital some of his most trusted servants. These fellows, the night before Cho was to leave on his inquisitorial trip, stole the colt and taking it some ten miles out of the capital on the road to Sin's district enveloped it in a tiger's skin which was most ingeniously secured so as not to interfere with its sight or running qualities

but at the same time to make it look exactly like that most dreaded of all animals, a Korean tiger. But the most ingenious part of the disguise was the disposition of the tiger's skin tail; this was sewed on a curved bamboo, guyed by strings so that it curled up over the back of the colt ferociously waving and swaying with his every motion.

The next morning Cho was greatly troubled when told of the theft of his colt but as he had bid farewell to the Regent was compelled to proceed forthwith on his journey of research. In those days and indeed until the recent Japan-China war when the Japanese introduced many salutary innovations, a Korean equestrian never tried to direct his steed or even use a bridle rein; it was beneath his dignity to do more than perch on the high Korean saddle while a groom trotting along led the horse. So old Cho set out on his old mare which guided by a strapping groom ambled along, neighing now and then for her missing colt. The day was warm and pleasant and after proceeding eight or ten miles Cho, soothed by the gentle paces of his steed, ransied about his mission and half asleep and dozing—

“Was dreaming of the hour

“When Sin his knees in suppliance bent

“Would tremble at his power,”

when suddenly, he was aroused by awful growls and screeches of terror and looking up saw some men running towards him from a clump of trees on a low knoll near by followed by what seemed to be a tiger with tail lifted high in air—the scared groom dropped the rein by which he had been leading the mare and climbed a tree, while she equally as terrified,—for the Korean domestic animals are if possible more afraid of tigers than the people,—wheelled and took the back track at the top of her speed; Cho more frightened than either groom or mare managed to maintain his equilibrium by grasping the horn of the horn staple put for that purpose in the pommel of the saddle; the colt in his tiger skin suit instinctively and hungrily for his rations of milk of which he had been so long deprived, followed his dam hard and fast and thus the mad race back to the city began.

In speed neither had the advantage; if the mare when ascending some steep hill, handicapped by Cho's weight, lagged a little, one look behind as she reached the summit, one glimpse of the tiger following with that tail waving so angrily in air, gave wings to her hoofs and she made up on the descending slope the lost distance; on the level the honors were about even.

And thus they swept along scattering the terrified people, pack ponies and pack bulls from the road as they raced. Cho having no rein could not turn his steed into the open gates of

the wayside inns; he did not dare to fall off fearing that he would break his neck or meet with the worse fate of being seized and eaten up by the tiger so he could only cling to his iron pommel staple and urge the mare by shouts and frantic digs in her flanks with his heels to renewed efforts.

At last they reached the city gate where he thought the pursuing beast would surely give up the chase, but this was not to be; right thro the great arched stone gate-way it followed and raced after them down the broad street. When they arrived at the Palace grounds the mare with instinctive idea that its sacred precincts would afford a sanctuary darted past the sentinels to the gate, but the tiger "still pursued her." Of course a great hubbub arose within the Palace grounds, the so-called guards with their spears and bows, the red coated soldiers, and the vast horde of servants and attendants fled with consternation and with howls of terror before this terrible tiger which now almost at the heels of its mother, chased her around the one storied houses, and thro the labyrinth of lanes which make up the Palace.

Soon they came to the house where the Regent was holding his council, here as she could go no further, the mare suddenly stopped, pitching poor Cho over her head and almost at the feet of the Regent who with his councillors and eunuchs had come out with characteristic bravery to see what the frightful uproar was. Cho, stunned, bruised and bleeding, lay for a moment almost insensible when he was startled by the loud laughter of the Regent and on looking up saw the colt still wrapped in the tiger skin voraciously sucking its mother and getting the supply of milk for which it had made such a long and gallant chase, while the mare, covered with sweat and with still heaving sides, was whinnying with delight at the recovery of her last progeny.

The miserable and fallen censor realized at once the cruel trick that had been played upon him, and could only grovel in the gravel of the courtyard and beg for forgiveness for the wrong that Sin had done him.

The Regent consented to spare his life and graciously confiscating all his property banished him to Quelpart, a distant island, where he could spend the remainder of his days running on mares, tiger colts and Sin.

My readers may be quite sure that the good Regent had no idea of thus being overcome by Sin and that he speedily looked around to find a censorial successor to the silly Cho.

Of course the equestrian habits of every official whose fitness for the job was inquired into were carefully investigated

and when it was found that the honorable Mr Yun Ye Kill always rode an old white mule it was evident that there being no danger that the tiger-colt episode would be repeated, he possessed all the qualifications for the difficult mission and he was consequently appointed.

Of course the secretary Nam, faithful in his rascality if in nothing else, duly reported to Sin, saying that the new appointee was beyond bribery and did not ride mules with colts but that he was wont to look upon the makolee when it was foaming and white and the wine when it was red in other words that he sometimes drank more than was good for a censor.

So Sin prepared to give Mr Yun a very hospitable and most suitable reception and to that end sent his runners to take possession of the inn at a stopping station on the road from the capital not a great distance from the magisterial city. These inns are one storied affairs with three or four small rooms for guests, in each of which is crowded a number of travelers who sleep together often as thick as they can lie on the floors that are kept hot by fires built in flues or "kangs" beneath, no beds, as westerners know them, no coverings are afforded; the horses, donkeys and oxen are stabled in the court yard in close proximity and the whole establishment is as uninviting an institution of discomfort as can be imagined.

The charges, however, are as limited as the accommodations; nothing being asked for the lodgings and only a few cents for each meal.

Sin's orders were that this inn should be renovated, cleaned and made as inviting as possible.

The walls and ceilings of the rooms, blackened with soot and filled with cobwebs, were for the first time in generations swept and new white paper pasted over them; the floors were washed and covered with the freshest and softest of straw mats and the doors and windows provided with transparent paper so as to light up the little cell-like rooms, in a word the place was cleaned. Those of my readers who have been so unfortunate as to have been compelled to stop at Korean inns will be able to appreciate what an Augean task this was, what a vast and noisome accumulation of dirt was removed, and what ancient and numerous colonies of countless fleas, bed-bugs, cock-roaches and other noxious insects, disturbed, swept out and destroyed.

By the greatest industry the laborious job was quickly done and of course the fame of this clean inn, so unheard of before in Korea, so inviting and so free from fleas and bed-bugs spread, and reached old Yun almost as soon as he left the capital. Every traveller he met was full of its praises, and of stories of the del-

cacies that were dispensed at the lowest prices, with the best and most intoxicating drinks thrown in for nothing. It is shrewdly suspected some of these travellers who thus sang to Yun the praises of the inn were in fact runners of Sin sent out in disguise to lure him into the trap that was so cunningly being set for him.

At any rate he made up his mind to certainly stop there and if what he had heard was true to make it his head quarters during his censorious investigations. He arrived at the inn about dusk and was warmly welcomed by the wife of the proprietor. I may here remark that this proprietor was none other than the astute and faithful servant of Sin who had so successfully set loose the tiger colt on censor Cho. and who was now for this occasion managing the affairs of the inn.

The wife, with many bows and genuflections, ushered Yun into one of the little newly papered and cleaned guest rooms and after informing him that her husband had been absent for sometime and was still away, set about preparing his meal.

Soon supper was brought into the room, consisting of all the delicacies known to the country, served as usual in bowls of porcelain and brass and on little tables not more than a foot high and most bewildering and delightful in its variety and profusion.

Nor were liquors lacking, mild makalee and the still stronger brewed drink, yakchusool, were served first to wash down the enormous quantities of rice, meats, soups, fish, eggs, kimchee, seaweed, and other substantial viands which the hungry Yun was voraciously devouring before he reached the honeyed sweets, jellies and cakes of the dessert, then came that strongest and deadliest of all intoxicants, sochu, distilled from rice, its fiery taste and spirit disguised as usual by aromatic herbs and barks, but warranted to kill at any distance under forty rods, and with which the fair, false and seductive proprietress presiding over the feast with all the graces she possessed plied the charmed old censor unceasingly and without limit or conscience. Of course he soon succumbed and fell over not under (as some Westerners sometimes do) the tables unconscious and probably the drunkest censor in all Korea. In this miserable state he was taken by the proprietor—the agent of Sin, and husband of the woman—and who as the reader will understand had been present managing the business from the first—to the woman's quarters and left there in his drunken stupor asleep and snoring. The next morning he was aroused by the woman tugging at his ample sleeves who with well simulated affright told him that the night before he had in his drunken frenzy gone into the woman's quarters, and that altho she

had from time to time made strenuous efforts to get him out he was too drunk and helpless to move, that her husband had unexpectedly returned and that the loud noise he then heard was that of the enraged husband knocking for admittance at the gate.

Yun was sobered by the gravity of the situation in a moment and fully realized his danger.

It must be understood that in Korea the rooms set apart for the women are inviolate.

Even the minions of such a magistrate as Sin, who dare do almost everything, stop at the portals of the woman's room. Homicide is punished with the greatest severity in Korea, even the plea of self defense is only accepted with limitation, if at all; the old Hebrew idea of 'an eye for an eye and a tooth for a tooth' obtains in full force, but if a stranger is found in the woman's quarters, the husband can kill him with impunity; indeed it is his duty to do so, no questions are asked, no explanations permitted; the fact that the intruder is there is sufficient no matter what his rank may be.

Yun, understanding all this, could only propose that he jump out of the back window and escape over the back wall but the woman told him this was impossible, he would certainly be seen and caught, and that his only chance was to conceal himself in a cash box that was fortunately in the room.

For the benefit of readers who have never visited Korea I may explain that these boxes are made for holding perhaps the bulkiest coin in the world which coin, or "cash," as it is called, cast from the cheapest of metals with a large hole in the center, is in many instances greater in bulk and weight than the commodity it purchases, and that consequently the box is quite large and of dimensions entirely sufficient to hold such a little specimen as old Yun. It is banded and ornamented with brass with strong hinges for the top or lid which is locked with a great brass hasp and the curious but strong Korean padlock and taken altogether is usually the most ornamental and expensive piece of furniture in the house.

Now Yun knowing that he was already in a very "bad box," thought he could hardly get into a worse one, and so he got into the cash box without delay or delay. The woman had secretly and early locked it before the husband who had been secretly watching all the proceedings came in.

His wife of course naturally feels for the person, who had come to see her and stay the influence of his master, and in which we may be sure he shared, and therefore proceeded to sustain his wife by playing upon the fears of the unfortunate Yun in the box, who while he could see nothing could hear all that

was going on—and so with simulated anger he began to lecture his wife, asking, "Why she had kept him waiting and knocking so long at the gate," and "where was the old traveller who had come the night before on the old white mule which was now eating his boiled beans in the manger and flopping the flies off his nose with his ears."

Of course the woman denied all knowledge of the stranger and quarrelled back and the sham fight of words went on until the husband declared he could stand it no longer; that they must be divorced and divide their goods then and there and their paths in life thereafter. The division began the woman getting first selection but according to the etiquette of such occasions was expected to take the least valuable thing in the room, so she choose a mat, then the husband a cushion, and thus each choosing in turn the game of division went on.

Yun listened to all this with the deepest and most pent up interest: for him it was indeed a lottery of life—if the cash box fell to the woman he might escape but if to the man a speedy death was the best he could expect. At last and after what seemed to be hours of agony to him the woman got the box greatly to his relief.

But his joy was short-lived for the husband going to it lifted up one end and letting it fall with a bump that almost shook Yun's chattering teeth out of their sockets declared it was so heavy it must contain much cash that had been earned by the inn during his absence; that at any rate it was worth more than everything else in the house and altogether too valuable to be given up wholly to the woman. She stood up however manfully for her rights and the wrangle went on until the husband proposed that they bring in a great saw used for converting logs into planks, and saw the box in middle from top to bottom, and that she could take one end with its contents as her share and he the other. This proposition, so fair upon its face, did not meet with the approval of Yun but he could only enter his silent protest and indulge in conjectures as to which end of him, would, when the sawing was over fall to the woman and which to the man.

The woman still protested, saying the box was too fine and ornamental to be cut up and spoiled in this silly way and that they had better take it and their dispute before the good Magistrate Sin who would decide on the merits of their respective claims. To this the husband assented, as he had all along intended to give the censor up to Sin; indeed had entrapped him for that purpose. The box swung on a long pole and borne by four stout coolies and closely followed by the litigants was taken

before the magistrate. This new move at first afforded Yun some hope. He thought he could in some secret way let Sin know he was in the box and compromise with him, by agreeing to make a white washing report to the Regent but on feeling for his medal or Regent's seal which he always carried slung by a string around his neck, he found it was gone, no doubt stolen when in his drunken stupor. At this horrible discovery he collapsed so to speak.

He knew full well that it was not customary in Korea for censors to present themselves in cash boxes to magistrates and that in this case as he had no insignia of authority Sin would surely set aside his pretensions and have him paddled to death. So seeing no way of getting out of the bad scrap or box he lost all hope and resigned himself to his fate in silence.

When the box arrived at the magistracy it was set down before Sin, who squatting on his judicial cushion gravely listened to the litigants and then gave judgment that as it appeared each of the parties owned and were entitled to the box the old legal maxim that where the "equities are equal the law must prevail," applied and that as the law in his court was that in such cases the property in dispute belonged to the magistrate he would take the box and its contents to himself. This decision so wise and just and in such consonance with the law as they had always seen it administered (for Sin always took everything in sight) was warmly applauded by all the officials and hangers on of the court and the woman handing over to Sin the key to the box departed with her husband both laughing and joking over the fun they had with old Yun. Sin at once called one of his chief clerks, and directed him to take the box with all possible speed to the Regent with his compliments and further as it contained many curious things, if he heard any noises in the box, he must at once sink it deep in the nearest river or pool of water and leave it there. Of course this was said within hearing of Yun and to keep him quiet on the trip. The box procession proceeded at once; the bearers relieved by frequent relays trotted along merrily and rapidly; the clerk happily unconscious of the contents of the box, (if he had known of course he would never have dared to make delivery but would have left it at the first lonely place on the road and taken to the woods) was riding in front proud of his mission and indulging in delightful dreams of the honors and rewards he would receive from the Regent when he presented such precious presents, while the miserable Yun cramped in his close quarters and conjecturing as to the reception he would receive was pinching himself to keep awake lest he should snore.

or cough or groan and thus by making a noise get drowned like a rat in a trap.

In a comparatively short time they reached the capital. It was the curious custom of the good Regent never to receive presents in private, and he ordered the box to be brought into the council chamber, where surrounded by all the high dignitaries he was sitting in state naturally assuming under the circumstances that these presents of Sin were of great value, silks, pearls and gold dust perhaps, or what was still more precious, red gensing that miraculous Korean panacea for "all the ills that flesh is heir to." And so when the box was placed with due ceremony before His Highness, the clerk proudly producing the key unloosed the strong lock and with a grand flourish threw open the lid,—one look in it was enough for him, with eyes bulging in horror and astonishment he sank fainting, nor were the others less astonished and scandalized as Yun more dead than alive was pulled by the nape of his neck out of the box and put upon the floor, where limp and with every muscle cramped and unstrung he could only slowly and painfully crawl around on all fours like some sick land turtle, presenting about as pitiful an aspect and being as unwelcome a present as could be possibly imagined.

Nor were matters mended by the story he had to tell; it was bad from beginning to end.

The Regent was of course furious but, as the life of the other censor had been spared, Yun could only be banished likewise to Quelpart there to swap experiences with his colleague Cho for the remainder of his life. The unfortunate clerk and bearers who brought the box were duly paddled and sent limping back to Sin.

The signal failure of these two censors only served to put the Regent on his mettle and to spur him to renewed efforts. It is said that the merits and demerits of more than five thousand officials were thoroughly canvassed before the appointment of censor was bestowed upon Ko Sang Wo. He always rode in a chair and had never drank a drop of liquor or got into a cash box in his whole life. Nam without delay wrote all these facts to Sin with the further information that Ko was very religious, spending most of his days in visiting and offering sacrifices at the Buddhist and Confucian Temples around outside the capital, and very self-righteous and vain, believing himself the best and most saintly man in the world, and moreover, as such characters often are very superstitious and kept in his house a host of necromancers, fortune-tellers, and female witch-doctors, thro whose nummeries he imagined he was holding communion with the numerous Gods great and small which belonged to his theology.

Sin was quite sure he could circumvent such a superstitious simpleton as Ko much easier than he had the other censors and arranged accordingly. Ko setting out from the capital in his chair in rather more state than his predecessors arrived on the second evening of the journey at an inn situated at the foot of one of those high, rocky hills, sugar loaf in shape, and with very precipitous sides, so common in Korea. The next morning just as he was leaving most unearthly sounds, of drums and cymbals came thundering down from a grove of pine trees that crowned and concealed the knoll of this high hill. Upon inquiry he was told by some fellows loitering around and who, no doubt, were emissaries of Sin, there for the express purpose of giving information to Ko that this was a sacred mountain, to which at long intervals, once in every two or three generations certain of the gods were wont to resort and that according to the traditions they usually came when there was a very good man around, they further added that if any unworthy person dared to invade the presence of these gods, he was blasted and destroyed and never heard of again but that any man who was without sin was warmly welcomed and could freely commune with these spirits and was also endowed by them with miraculous gifts.

The silly Ko, all the more gullible because so vain and superstitious, swallowed these stories easily and was quite ready to believe even that the gods had selected this time for their terrestrial visit because he was in the neighborhood. He knew he was good enough to face any god, and as his previous communion with them had been thro the unsatisfactory medium of conjurers and witch doctors, determined that he would not let such a propitious opportunity of having a face to face friendly chat slip, to say nothing of precious gifts he hoped to get. So up the steep narrow path with staff in hand he trudged all alone and on arrival panting and exhausted at the summit saw a strange sight indeed.

On a large platform and in high chairs were seated three figures fantastically dressed in curious robes of silk of many colors, decked with golden and silver stars and moons and suns and with yellow hats three or four feet high surmounted with great waving peacock feather plumes, while behind were numerous musicians making with strange instruments such an unearthly din that Ko knew it must be celestial. He had never seen gods before and had no doubt of the genuineness of these specimens, but if he had been better posted would have recognized in the central figure even under the streaks of different colored paints with which his face was daubed, the lineaments of

Sin's servant, the wily hero of the colt incident, and of the entrapping of Yun.

The lesser god, he on the right, in a loud voice demanded what mortal had thus dared face their awful presence. Ko gave his name and the god declaring that he had often heard of him bade him step forward. Ko confident that a man so immaculate as he and who had so often communed with occult spirits ought to be known by the divinities, while not surprised felt flattered and advanced to this grotesque figure full of awe and faith: after many questions as to the purity of Ko's life which of course he answered to the entire satisfaction of his interlocutor the latter declared that Ko was worthy to have the highest gift he could bestow and that on drinking the contents of a large goblet which he presented, he would be possessed of unlimited wealth. When Ko had managed to gulp down this wine of the gods—the strongest of Korean drinks, *So chu* in fact—I can readily believe the chronicles of this story when they assert that he felt as this fiery spirit coursed thro his veins and mounted to his brain as “rich as a lord” or duke and had no doubt as to the validity of the great gift.

The sham god next in dignity, he on the left, then called Ko before him and after catechising him at length produced a cup made from a cow's horn and bade him drink and receive the gift of unlimited wisdom.

Ko got down the second dose of *sochu* much easier than the first and was careful to drain the cup to the bottom lest he should loose a single drop of the wisdom the liquor would impart.

I have heard that men deep in their cups sometimes grow very wise in their “own conceits,” and it is certain that Ko after this deep potation felt very wise indeed as with drunken gravity, for these drinks so unaccustomed to this old teetotaler were taking effect, he stood blinking like an old owl weak as to his knees and uncertain as to his equilibrium. With much difficulty he managed to wobble over in front of the central figure when summoned by him, who even the fuddled Ko could see was the great god of the occasion, seated on a higher chair dressed in even brighter colors and more grotesquely than the others: in his good right hand he held by way of wand a stout stick covered with ribbons of red and white and blue. As we have seen before this fellow now so cleverly masquerading as a deity, had no love for censors, and so while with smiling and benevolent face he descanted to Ko about the good fortune that had befallen him and the gracious gifts and favors he was receiving did not fail to vent his spleen and punctuate every period of his discourse by vigorous blows with

his wand over the head and shoulders of the drunken old simpleton

Ko while no doubt wishing that the god would be less emphatic in his remarks, accepted this unmerciful drubbing stoically and heroically; with the instincts of his tribe every blow he got only increased his respect for the power that delivered it. At last the bogus god wearied as to arm brought his oration and his pleasant pastime of belaboring the censor to an end and handing him a brilliant metal cup told him he was about to give him the last and greatest gift that gods could vouchsafe to mortals—that of immortality and that if he would drink deep he would never die. Ko, clutching the cup, drank to the dregs this wine of eternal life and immediately fell down dead—drunk.

The false gods hopped at once from their lofty perches and putting the slumbering Ko on a litter carried him high up in the recesses of a mountain, some his distant, where a few crumbling walls and rotten wooden posts marked the site of an ancient monastery that had been abandoned many centuries before. Ko was divested of his garments and clothed from head to foot in old rotten stained habiliments in the last stages of decay. The staff on which he had leaned when climbing to the rendezvous of the Gods was replaced by an old stick so decayed that it would not bear its own weight, while acid was poured over the Regent's seal which the faithful censor carried in his bosom to corrode it and make it look old. Here he was left to sleep off his drunken stupor. He did not awake until the next morning and was naturally surprised and confused at his surroundings. Everything—the ruins, his rotten clothes, corroded medal, and decayed staff suggested antiquity and the flight of time.

Sore from the beating, sick at stomach and with head aching and almost bursting from the effects of his debauch, and miserable in every way he had serious doubts as to whether the gift of eternal life was such a great boon after all. Of course he had no desire to tarry longer at this lonely place and so he wended his way down an old grass grown path, his decayed clothes dropping piece by piece as he walked until at last almost in a state of nudity he found a man busily engaged in cutting grass. It is not surprising that he failed to discover in this man, now disguised as a farmer, the spirit that so graciously beat him the day before and he began questioning him without misgiving.

First as to how far off was the magisterial city, and was answered many li's—then as to the magistrate Sin. At first the farmer said he had never heard of such a magistrate and that the

district had been ruled over for many years by Mr. Chang, but after much talk and reflection was able to remember that there was a legend which had been handed down from sire to son about a Sin in this country who some two and a half centuries before had robbed the people so outrageously that he had been arrested and executed by orders of a good Regent who was ruling in those ancient days and he also recalled the further legend that a good and famous censor who had been sent by the Regent to investigate the wicked Sin had mysteriously disappeared, supposedly murdered by Sin and never been heard of afterwards.

Of course Ko was greatly interested in these old traditional stories, especially the one about himself, and bringing to bear all the divine wisdom with which he had been endowed saw that he had been asleep in the lonely mountain for about two hundred and fifty years.

On his expressing a desire for clothes and a chair to take him to the capital the farmer asked him to wait a little while and going away soon returned with a Korean chair and numerous chair-bearers, also a suit of the finest clothes including shoes, the indispensable hat and indeed every thing needed by the naked Ko, who after donning his new habiliments got into the chair and set out on the journey to the capital, accompanied by the farmer who had kindly volunteered for the service. They proceeded by easy stages and Ko found that not only the clothes and chair-bearers but every thing else he wished for on the trip was furnished at once without question or price—the farmer, Sin's servant, attending to all that—so Ko again bringing his unlimited wisdom into play realized the true secret of his boundless wealth.

He had only to ask for anything and he would receive it.

Thus confirmed as to his riches, and having of course no doubt about his wisdom he was quite ready to believe after awaking from a nap of more than two centuries and finding himself no older, in his immortality, and having recovered from the effects of his potations, entered the capital feeling quite buoyant and triumphant.

It was night and as the streets were dark he could mark no familiar objects and in the faint hope of finding some traditional information about his family, directed his course to his old abode.

Here greatly to his astonishment he found his wife busy with her domestic duties, while his four full grown sons were equattng around in unmitigated idleness after the fashion of all yangbans of that day out of office.

Ko at once in his great wisdom jumped to the conclusion

that the boon of eternal life had been conferred on his family as on himself and that his good wife had been thus busy and his noble sons, thus idle during the two hundred and fifty years he was sleeping in the mountains. His wife surprised at his unexpected return after only five or six days absence, listened with wonder to his tales of the gods, their wine, and gifts of wisdom, wealth and unending life, as well as of the snooze of more than two centuries in which he had indulged and at once very naturally concluded that he was crazy.

Having heard that the best way to deal with lunatics was to agree with their vagaries she assented to all that her cracked spouse said but at the same time did what many other good wives have done since, when undertaking to interfere with the business of their husbands, that is, made a great mistake, for she at once sent a message to the Regent that Ko had returned but was stark raving mad. The Regent sent for one who on arrival in his august presence was greatly surprised and confused at finding him there hearty and alive, but Ko still clinging to his wisdom, wealth and immortality, told his story. The Regent listened to his babblings with patience and then calmly told him, that so far from having unlimited riches, all his property even to the last cash was then and there confiscated, that instead of being the wisest of men he was the biggest fool in all of Korea, and that as for eternal life, his head would be cut off in about fifteen minutes. Ko, now recognizing for the first time in his life what a monumental fool he was, could only beat his head on the floor and beg for his life; this was given and he was sent to the island to indulge with the two other banished and disgraced censors, in reminiscences of the tricks of Sin.

The Regent was of course greatly mortified and chagrined over the disastrous and farcical failures of these three picked censors, but it so happened that about this time there were serious disturbances and troubles in the capital which quite overshadowed the misdoings of Sin.

The rule of the Regent had been just and this of course had alienated a host of the yangbans and their followers the latter being if possible even more dishonest than their masters; neither could understand why their time honored privilege of plundering and oppressing the common people should be curbed, still less appreciate or approve of the curtailment of the spoil and plunder they had been accustomed to gather and enjoy.

While the Regent had been more than liberal and fair in the bestowal of offices, indeed had created many sinecures, there were still not enough to go around and many expectant fellows were left out in the cold.

We all know how even in Western countries disappointed office-seekers, who are denied the privilege of patriotically holding an office and drawing a salary, grow disgruntled, dissatisfied, and mentally dyspeptic.

What pessimists they become, and if the government is strong how dangerous they are to themselves but if weak how dangerous to the government.

Now all this not only obtained but was accentuated in those ancient days of Korea when as we have intimated no yangban could do anything except hold office.

In office he too often worked harm to the people, but out of office he was ever ready to conspire to plan and plot and sow broadcast the seeds of dissatisfaction and discord. But worse than all the Regent had been very humane and mild in his administration of affairs and this was regarded as a sign of weakness in the government and was fatal.

So the various guilds began to meet and ask first, then demand, additions to the exclusive and certainly vicious rights and franchises they already enjoyed; then other associations and factions were formed each claiming to be the only sincere pure patriotic band, and all clamorous for reforms which of course meant offices.

Daily meetings were held in the streets and public squares by each faction, inflammatory speeches made and memorials, some good but more bad and silly, poured into the Palace.

What one faction advised, all the others of course and as a matter of principle opposed; this created friction and each party then began to demand that the leaders of all the others be punished; from this the wrecking and plundering of each other's houses was an easy transition. The whole machinery of the government was stopped, each official being afraid to do anything for fear he would offend some body.

The Regent knowing as little as any one else what all this hubbub meant, greatly perplexed and sorely troubled, adopted the usual Korean policy, of making concessions, but these being interpreted, quite rightly, as evidence of weakness were only made the basis of new and greater demands by those to whom they were granted, while all the others were displeased and disgruntled. Then he tried promises which, as he probably intended to keep none he gave on every side to everybody about everything with consistent if not commendable generality.

But all this availed nothing, the excitement growing and feeding upon itself like a fire increased until at last the capital was given over to riot and mob rule.

The Regent in his sore extremity bethought himself of Sin,

wisely concluding that that worthy who had so skillfully entrapped his censors was just the man to foil his foes.

So Sin was brought into the city and with that prescience born of genius took in the situation at a glance. By skilful maneuvers, the judicious circulation of lies and scandals, and the distribution of bribes where they would do the most good, he increased the already strained relations between the various guilds and associations to the breaking point and soon had them fighting, each one against all the others. So at it they went with vigor, loud cries, much noise, and clubs, the only weapons at hand in those days, and fought so valorously and earnestly that soon almost every head in the community was most artistically battered. Then Sin with a band of trained club-wielders took a hand in the festivities and broke all the remaining heads and so it came to pass that in a day there was not outside the Palace a sound head in the capital or for ten or fifteen miles around. Matters were thus brought to a head and as every one was busy nursing his own bruised noddle all were brought to the same mind and quiet content and harmony prevailed.

As Sin in his new position was quite near the yawning and accessible doors of the public treasury, there was no longer any necessity for him to steal from the people individually, and these gratefully keeping in mind the broken heads and good order he had given them, forgot his former misdoings and changing his title of squeezer into that of the "peace-maker," sang his praises far and near.

Under this sign and title he flourished for years in honor and peace, and died at last amidst the tears of the nation.

X.

CORRESPONDENCE.

Whether there may or may not be at the present time a call for a more general library containing, among other works for instance, well selected books of travel and high grade fiction, there does seem a need for what might be termed a technical missionary circulating library. In a library of this description there would be contained, (a) devotional books, that may prove at the same time stimulative to the spiritual life of the worker himself and suggestive in his preparation of a literature for the Korean church members; (b) books on Biblical subjects, of such a nature as to be directly helpful in the conduct of training classes for helpers or of local church classes for the study of the Bible; (c) missionary books, either of a biographical or a general descriptive character, showing the principles of missionary work in actual operation on the field, or books dealing directly with various problems of the missionary work. Such a library has been initiated and under the following circumstances. During a personal correspondence with Secretary Robert E. Speer, of the Northern Presbyterian Board, following a beautiful custom of his, sent me a little book tending to the deepening of spiritual life. Out of this sprang the thought of a circulating devotional library, which broadened into the idea of a circulating technical missionary library for the workers in Korea. The ladies of the Presbyterian Foreign Missionary Society of the Ottawa Presbytery, in Illinois, generously furnished funds to start the library and suggested the name, "Circulating Gospel Extension Library," which has been adopted. This library has become the property of the Presbyterian Mission North, with the provision that its privileges be made available to *all the missionaries* in Korea; and the writer has been appointed custodian of the library for a period of one year, to whom application can be made for a list of the books, together with the rules and regulations of the library.

D. L. GIFFORD.

We hope this will be the beginning of a general library in Korea. We commend it to the attention of our readers and shall be pleased to receive expressions of opinion on this important subject.—Ed. K. R.

LITERARY DEPARTMENT.

Korean Sketches. By Rev. James S. Gale. Fully Illustrated. "Stories of Missions" series 12; mo. cloth, pp 256. Price \$1.00 gold. Fleming H. Revell & Company.

We have been looking forward with pleasant anticipations to the appearance of this book. We were anxious to see a copy and when at last, after seeing several notices in the home papers, thro the kind thoughtfulness of the author, we were favored with one, it no sooner made its appearance in the house than there was a general call for it which continued until it was read. We may remark it is well worthy a friendly semblle.

Mr. Gale is at his best in this volume. In that easy, racy and graceful style which our readers have admired from the time of the appearance of "The Korean Pony" to the disappearance of "The Late Mr. Soh," the author takes us from "First Impressions" to the last paragraph in "A Missionary Chapter" without the least flagging of interest. Keen in observation, apt in comparison, graphic in description, rich in humor, quick to see the ludicrous, sympathetic with the people of his adoption, he places before the reader most fascinating pictures of his life, travels, adventures and friendships in Korea. Once begun reading and you will not lay the book down until it is finished.

The first thing that pleases us on opening the book is the frontispiece in which the famous and ever recurring, "Wayside Idols" at last appear with the proper label—"Devil Posts." The name fits exactly and now let the old one be dropped. The picture of Seoul is good while the free hand sketch of the five coolies "all at one shovel" is life-like.

The reader falls in love with the characters he meets whether it be the porer Quak disappearing in the woods, or the shaggy weather beaten old skipper who brought Mr. Gale and the stolid An from Chang-yun to the port of Seoul. It may be the coolie, "the managing director of the nation, the ornament of every corner and gateway in the city;" or the boy, "the ever-present shadow of the Westerner;" or it may be honest old Nam whose "sweetness of manner and softness of speech" were no recommendation to the "native assistant who was built after the plan of an Egyptian taskmaster." Or it may be his experiences at the gates of Tai-ku where a tumultuous crowd came near nobling him, but dispersed quietly after he hit on the shrewd device of calling for paper and brush in order to write to his father and thus "showed unmistakable signs of filial affection."

Good-natured, eyes wide open, the author sees everything and makes the reader feel a warmth and glow for Korea and her people not found in any other book we have read on this country. Mr. Gale never works on your sympathy. He gets into trouble sometimes, as all travellers do, but he gets out again without drawing on your fountain of tears. Only once does he blaze forth in righteous indignation and in words of biting sarcasm. It is when he comes to the assassination of the Queen. He evidently admires her "who standing for the best interests of the country, so ably outgeneralled the Japanese minister and his wisest aids. Who would have believed that

so foul a deed could be committed in an age of fair play!" Then follows the story of the entrance of the palace, by "four hundred men pretending to stand for civilisation" and the assault on the royal family: "They hacked the Queen to death with 'gallant' *samurai* swords, poured kerosene on her body and burned it to prevent recognition. They killed three or four other palace women to make sure they had the right one, and then marched out—noble four hundred!"

Mr. Gale takes rather a pessimistic view of Korea's present condition and thinks her "mute appeal should arouse our tenderest sympathy."

In the chapter "Some special Friends" we have interesting and vivid pen pictures of H. H. Prince Eui Wha, H. I. K. M.'s Minister to the United States, Yi Pöm Chin: Don Quixote, and several others, concluding with the abbot of Sök-wang-sa. The closing chapter is devoted to missionary work and eloquent tributes to those who have already laid down their lives for Korea.—Rev. Joseph Henry Davis, of Australia, "a brave, true-hearted Christian;" Dr. John W. Heron, "among the noblest and best of men;" Dr. William James Hall, of "the sainted type we meet but too seldom in Christian experience." Rev. William J. McKenzie, "the light of the seacoast of western Whang-hai," and lastly Dr. Hugh M. Brown, "the embodiment of that Christian love and charity which fights against great odds and conquers."

"*Korean Words and Phrases*."—First issued in August, 1897 and printed and published at the English Church Mission Press, Waktong, Seoul. Demy 8vo. 150 pages.

Its original aim was to endeavor to supply a long felt want generally experienced by visitors to this country and foreign residents ignorant of the language, the phonetic system of transliterating the Korean sound has proved, more or less, a success, and that such a book was really needed in the market is evident judging from the fact that the first edition is now almost out of print and a second edition is about to be called for. We have reason to believe that the Phrase Book has fully answered the purpose intended by its author, namely to be a help to visitors and strangers unacquainted with the language and, also a Pocket Dictionary for beginners in studying the native tongue. If it has failed to render valuable assistance to Korean students in acquiring the language it is because the author never intended it to be a "Student's Text Book," and it must be remembered, the book does not boast itself as being such. We understand a new edition is under way and we doubt not will meet with ready sale.

GENERAL DYE ON 'KOREA AND HER NEIGHBORS.'

I

TO THE EDITORS OF

THE KOREAN REPOSITORY:

DEAR SIR:—Not until now thro your courtesy, have I had an opportunity of reading the book, "Korea and Her Neighbors" which in one of your late numbers you denominate a "noble" work. * * * *

I write not to criticise or review the work as a whole. I write especially because of certain false, unjust and uncalled for aspersions in the book, which she would not have written had she been favored with more of the milk of human kindness, about one who has passed 50 years in his profession and who fortunately

does not have to look to the ephemeral curiosity hunter for a just appreciation of his life's work in and out of his chosen profession. And not because I value the fair authoress' opinion regarding a subject about which she is no more competent to form a fair judgment than is a *mutang* about Christianity. But because there may be among the readers of the book some friend, whose good opinion I value, who might give some credence to strictures left unchallenged. The case ought not to go by default.

She states in effect that it is principally upon the authority of Gen'l Dye and Mr. Sabatin who were in the palace on Oct. 8th, 1895, that she has relied for her inaccurate description of the occurrence there on that date.

Had the authoress a fair sense of justice she would have ascertained from me personally what I knew and had to say of the matter, before putting upon paper vague rumors, created as likely as not by jealous and hostile miscreants. She never came near me. The only statement, comparatively full, that I ever gave of the occurrences on that unhappy morning, was given under oath (a deposition) for use in the trial in Japan of Gen'l Minra and other Japanese conspirators. And I regret to say that as she has divined, the result of that trial was an outrage upon justice.

I am responsible for very little if any of her descriptions of the tumultuous transactions of that tragic day. The statement that after a few volleys from the insurgents the troops which I was trying to rally, broke and ran, sweeping with them Mr. Sabatin and myself into the inner court of their Majesty's compounds, is inaccurate and even false, so far as it relates specially to myself. These particular troops were not fired at, so far as I observed, by Japanese or Korean insurgents, but were being marched upon by them, and the confused firing that was done was by themselves, beginning by an accidental discharge among themselves, and with fatal results. It is true that they broke and fled, and I understand Mr. Sabatin made a statement to his Minister that he was borne by the human wave through the King's and Queen's individual compound. I remained a risk of life, in *status quo*, a most prominent place from where could be seen the movements of the incoming column of scowling conspirators. It is unpleasant for me to notice myself so much as I am forced to do in replying to what seems to be strictures upon myself, that the volume contains, which I have undertaken to do. Perhaps I may be super-sensitive and may be looking for charity, if not approval, when I have no right to expect it. But the friendly reader will observe such manifest unfairness, prejudice and lack of altruism (considering all the circumstances) in the bare expression (when she is speaking of the palace guards consisting of Gen'l Dye and an occasional missionary) that Gen'l Dye is "old and feeble," as if she expected him to be a Hercules, as if that manner of being would have sufficed to satisfy her critical acumen, that I shall not apologetically attempt to conceal the fact that I have something of the human about me. If there are indications in this letter that I am "tarr'd with the same stick," as is the author of the strictures I am condemning, the friendly reader will observe that they discover themselves under provocation. It is true that I am not a kid—was not even at the time referred to—; but even the young in this pestilential city get ill. But the missionaries will no doubt bear me out in the assertion that I did my duty in the presence, under the very distressing circumstances then existing.

Showing indubitably the animus of the above is a later stricture in the same volume from this Amazonian critic pen, contrasting the condition of the Korean troops under the Russian Col. Putintz with that when I was military advisor, that the American military advisor "was a failure." Altho I have lived immediately surrounded by and in touch of good and respected missionaries for many years it must be acknowledged that unfortunately (possibly) I have not absorbed so much Christianity, as, when smitten on one cheek, to turn the other also, unless smitten has a far different meaning from that it is supposed to have in that admonition.

But from her ignorance of the subject and as an alien to the conditions of Seoul for the past dozen years, she can hardly be held wholly responsible for the expression, save in giving it vent, surrounded as she was when writing by the same malicious influence, inspired by jealousy, which originated, in one of the English

papers published in China, the criticism when writing of Gen'l Dye's connection with the affair of Oct. 8th, 1895. Yes, "but he did not save the Queen," and this under the cowardly shelter of anonymity. During the first seven years of my service under His Korean Majesty when the army as both guard and police had charge of the city, there were no such scenes of disorder as have been so common since the army passed successively under the control of the Japanese and the Russians. During those years, tho out alone at all hours of the dark nights several times a week, I never carried a revolver, in fact did not own one, yet was never molested. Indeed I felt more secure than when patrolling the well policed streets of Washington City. And yet the ten or twelve thousand men then enrolled had the advantage of the instruction given them by only or eor two foreigners (myself and for most of the time the efficient aid of Col. Nienstead) and this only one day out of three, for a small part of the force. And it was the pick of these troops, a few hundred in number, that came successively under the care of the Japanese and the Russians. And the principles of tactics in the different armies, and the movements in change of formations are so nearly alike, that all the soldiers had to do was to learn the commands in another tongue. It was quite simple to instill these into their minds, knowing as they did the movements indicated. The foundation laid and much erected of the superstructure of an army (guard and police force) what further was mostly needed was an improvement in the uniform with a continuance of instruction on the same line, already so well begun.

It is not apologetically that the remark is made that any one with experience in military matters, with knowledge of military science, need not be told that the efficiency of an army may be increased both by an addition of time in drill and an addition to the number of instructors. If there was more than a superficial improvement in the few men drilled by the Japanese it was principally due to the fact that the Japanese possessed both these advantages. They were merely continuing in Japanese instruction already well grounded in English, and added immensely to the instructing force and they had full sway. The entire Korean government, including the military, had been usurped by force of arms: a well drilled battalion of Japanese infantry were quartered upon the drill ground, where the Korean battalion had ocular observation of what was required of them; and a full complement of Japanese officers and non-commissioned officers were detailed to instruct them several hours daily in tactics and discipline. Even this was not sufficient, it was soon learned, to carry out the reforms initiated and proposed. The Japanese Government added three million yen to the Korean exchequer to accomplish it—to buy more expensive and presentable uniforms, to increase the pay of army, and to pay regularly, etc., etc.

How different the previous conditions; an impecunious government with an army of ten or twelve thousand men seldom paid, and seldom present except to receive pay, under the instruction of a single individual (myself, the year before the Japanese usurped the government), who was laboring without government aid and against the active and powerful opposition of the Chinese minister, supplemented by his Korean allies.

The Russians were even more favored than were the Japanese, for, they had only to continue the work of the latter and with Chinese out of the way had the cordial support of the King, who again became absolute, and who with all his retinue was a guest for more than a year of the Minister at the Russian Legation: and with all these favorable conditions there was not such improvement in the discipline of the soldiery, as one might expect, tho, perhaps, from no short-comings of the instructors. And as Minor, in his volume on Egypt, says, in mentioning favorably the work of his countrymen there, under like conditions as surrounded the Japanese and Russian in Korea, they could have done and could do nothing without the full support of their powerful government backed by the ever present bayonet and ironclad. Even now the withdrawal of this support would be followed by the superstructure, built with so persistent pains, falling in ruins.

But I have another bone to pick with this dainty "Bird." * * * *

It should have been said above that now that the Korean army having passed

from under the control of the Japanese and Russians, is again in great part under the control of Korean officers who were under my instruction for seven or eight years, they having completed what I had begun in putting the tactics or drill regulation into the Korean language.

WM. McE. DYE.

IMPORTANT ANNOUNCEMENT.

THE REPOSITORY will not be published as a magazine in 1899, tho the editors hope to resume the work again in 1900. We are compelled to this course for two reasons: The return to the United States of two of the oldest members of the mission throws more work on us; then we need time to collect some of our outstanding bills for the past two years. Some of these have been sent out and others will be before long. If subscribers will favor us with a prompt remittance we shall feel under many obligations to them. The December number with the usual index will not be issued until some time in February for which delay we here make our best apologies to our readers.

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[Vol. V. No. 12.]

DECEMBER, 1898.

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H. G. APPENZELLER, } EDITORS.
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DECEMBER, 1898.

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Frantic o'er the fall of Han ;
While the flowers laugh, replying,
Smiling all they can.
'Thus it appears, men live their years,
Some born to smiles, and some to tears.

Free-will :

The boys have gone to dig ginsen',
While here beneath the shelter,
The scattered chess and checker men,
Are lying helter-skelter ;
Full up with wine, I now recline,
Intoxication, superfine !

Postal Service :

In the night I heard the water,
Sobbing on its journey thro,
Then I learned what was the matter,
'Twas my love had told it to.
Turn ye waters, turn, please do !
'Tell him I am weeping too.

The People :

"Very small my little man !"
Says the ostrich to the wren ;
But the wren went on to say ;
"Ill outfly you any day,
Size is nothing but a name,
Big or little all the same."

JAS. S. GALE.

SUNIE.

I had just taken my seat in a boat to cross the Taitong river, when two old people, a man and a woman, climbed into the boat and sat down in the stern. The boat was nearly filled with passengers, and the boatman stood looking at the swollen river, filled to its bank with the tide rushing out like a millrace. He turned a shrewd glance over the passengers. The last addition seemed to promise cash enough to induce him to undertake the slow struggle across.

It was evident by the conversation between the last arrivals that they had just met after a long separation. They talked in the quavering tones of the old, tho with animation in their voices as they spoke of people long known to both.

Finally the man turned of his companion and abruptly asked, "Does your younger brother believe?" "No," she replied. "Then he must believe in the devil," he said, and added, "How did you first believe and you are old like myself." She sat so near-time watching the boatman work his way thro the tangle of boats along the shore. Twice she changed sides of the boat to escape a blow from a neighboring boat rack. Finally, sitting down on the bottom of the boat, facing her questioner, she began her story, oblivious to all listeners.

"I will tell you how it was. You know nearly all my life and how my lot was cast, while young, with people of my own social grade. There is nothing at all remarkable about my past. I did not choose my lot any more than I did my husband. Therein I have not been unlike the rest of womankind. It doesn't seem to me that I had much to do with my history either. The warp and the woof have been always so fearfully tangled, that I have been unable to follow its thread, much less order its direction, altho, I am now told that I had a responsibility in the matter. I did not think much of my father; in fact, I did not think at all. As I reflect upon the maze thro which I have come, I am astonished beyond measure that it is well with me now. You know I was married to Mr. Yi when we were children. Perhaps my mother-in-law was as kind to me as I was to

my daughter-in-law, tho it seems to me that I was more just, or else my memory of my childhood is more clear. At least the pain of that period is fresh before me.

"Some people deceive themselves when rejoicing over the birth of a son, in thinking that his advent alone is the object of their delight. In my opinion, it is for the service of the daughter-in-law which he will some day bring home.

"I faithfully sacrificed to the spirits who were of little less terror than my mother-in-law. I knew there was a host that I was unable to propitiate. At my mother-in-law's death I regarded her previous treatment of me as incidental to life, and tried to forget its bitterness. If, while living, she ordered such pain, what might her vindictive spirit do if unpropitiated. I sacrificed at her grave the most and wept the loudest of all.

"My husband was good to me unless he had been drinking, and that is as much as any one can say.

"When I married it was only a few doors to my husband's home, so that all my memory of seventy-two years is centered upon these surrounding hills, and that tiled house," she said, pointing to an elevated part of the city we were leaving. She ignored the straw-roofed hut in which, she had previously told her companion, she had been living for two years.

"You remember the time cholera swept over the city, and it was nearly depopulated? I lost my parents and all the rest of my father's family, and my children, excepting the baby boy. You lost friends too. That was thirty years ago. My cup was full, but not so bitter as the time when I began to believe.

"Two years ago our son died, and we sold the tiled house and moved into the straw one. He left us our little granddaughter who was two years old. She never had known her mother. She was so gentle, we called her Sunie. She grew rapidly, and was like a bird flitting about the room all day. Her little tongue kept time all day long with her busy feet and hands, and beneath her chatter there was a sweet cadence like the vesper music at the Yemens at the closing of the city gates in the evening, that fills one with peace and rest. She would become quiet sometimes and turn her large dark eyes to me with a question too profound for me to answer. It made me a little afraid, and I often thought if she were a boy what a disciple Confucius would have; but she was only a girl. I made a little coat of many colors for her, and when she saw it she danced with glee. To see her coming in at the door was like the bursting in of the sun's rays, that warmed and cheered my old heart.

"Her grandfather would watch her from morning till night. He would sit on the floor at the door and follow her with his

eyes as she danced in and out, and was most happy when he could persuade the airy creature to rest for a moment in his arms. She almost made us forget our poverty, and days of hunger were as if we had plenty. When my old arms ached with the daily washings, I would think of Sunie and was rested. In times of special scarcity, when her little appetite was satisfied, then we would eat.

"It was during the past hot season, and she was nearly four years old; I suppose it was the poor food. Rice had been high and I couldn't buy much. Such a little thing as she was, she should have been with her mother. Many children had been taken sick. I am old and perhaps I didn't notice she was drooping; but, one night, Sunie was sick, so sick. I watched her night and day. If Sunie couldn't eat, I would not either. The neighbors wondered at my attention seeing it was only a girl, but she was the last of our family. I scarcely knew the lapse of time. I saw, finally, one night that the morrow would be the last day. I took her in my arms about day break and carried her about the room. Her little lips parted constantly in short gaps for breath. I carried her to the door and looked down into the yard where she had played. Her little foot marks were still plainly seen in the soft earth, and a tiny sandal lay near the door. My eyes ached. I couldn't look longer. The sun was rising, and I looked across to the great, quiet river and away to the mountains in the distance. The fog was moving in long columns up the narrow valley, and was wrapping the mountain peaks in white. I had seen it just so for seventy-two years, but the anguish of my heart was bitterly calling to river, mountain, and all that I hold dear to spare the child. Her grandfather stood by with a great hungry look in his eyes. Suddenly there was a quiet like the breaking of a thread in my loom, and then one more long sigh came from Sunie's lips. I knew what had happened. I had heard it many times. I did not look down at her face. I looked away to the mountains, and the anguish swelled within me. I might have stood there forever. The grandfather pulled the little body from my arms and with a trembling sob lay it on the floor. I sat down in the opposite side of the room and watched him run his fingers thro Sunie's hair, moaning piteously. My heart was like stone. I tried to sob as custom demands I should do, but no sound would come. The grandfather finally went out and brought in a bundle of straw. He wound the little form in a cloth, and then bound it with the straw. I saw each movement of the trembling fingers, but could not move. He put the mute bundle under his arm, picked up a hoe from the corner and stepped to the door; then,

turned and looked long at me, his face trembling and white. He turned away and I watched his bent form and stiff burden until they disappeared over a broken place in the city wall.

"I don't know how I spent the next few days. I sometimes knew every little thing that occurred; every slight sound; the chirping of insects without and within my hut; then, again, I knew nothing and heard nothing. I am old, but only a few light streaks were found in my hair, but, within a week it became, as it is now, white as snow.

"I did not sacrifice to the spirits, they couldn't hurt me any more. My husband has changed much since then. He often imagines himself a child again, and goes about the yard calling for Sunie to play with him. Then, he becomes churlish and thinks that Sunie has some plaything that belongs to him.

"I have many times stood on a mountain, and watched the sun go down into the sea. He would seem to pause a moment and grow large with apprehension, a short struggle with the furious waves, and then sink into the deep. Bright sheets of light would linger where the sun had disappeared, and then flee before the deepening twilight. The wind spirit would hold her breath in fear, and the smallest breeze die away. What if the sun should be lost in the great deep where he travels in the dark! The sight always sent a shiver thro' me, and filled me with dread. That is like the ice that went to my heart when Sunie died.

"In my bitterness I visited the Teacher. She greeted me with a smile I did not understand. Death you know had also just claimed her baby. She told me all about a deep, sweet peace that those who believe may have, and that death was only a dark river, and that Sunie had gone over and would wait for me. I went many times to see the Teacher, and one day she sang about meeting on the other side of the river. Then I believed." Here the quavering voice stopped.

"Did you find the sweet peace," her companion eagerly asked. "Yes," she replied.

The old man laughed softly to himself, and brushed his sleeve across his eyes again and again.

The boatman had been listening, and the tide had carried us far below our proper landing place.

NAW.

THE KOREAN PHARMACOPÆ.

THE following article by the late Dr. Eli B. Landis appeared in "*The China Review*" pages 578-588. It is based on the "*Mirror of Eastern Medicine*," a Korean work of recognized standard not only in this country but in China as well. In fact it is believed by Dr. Landis to be the only book of Korean authorship that has attained a reputation in China.

THE REPOSITORY during the past four years placed before its readers articles of permanent value on this subject. First in the issue for May, 1895, Dr. J. P. Busted told us all about "The Korean Doctor and His Methods." Dr. J. Hunter Wells in June, 1896, wrote briefly on "Medical Impressions." Dr. O. R. Avison in two articles of great interest in the March and June numbers of 1897, discussed "Disease in Korea." We noted editorially and otherwise such phases of medical work as seemed to require attention. We now give our readers the benefits of the researches of Dr. Landis in "The Korean Pharmacopœa.

Remedies derived from the Invertebrate.

I.—Tape Worm. *Tænia*, 虯蟲 회충. Only tape worms which are vomited are used, and not those which are passed per anum. These worms are carefully collected, dried and reduced to powder. The nature of this powder is very cold. If a few drops of a solution of it be applied to inflamed, or painful eyes, it will exert a soothing influence at once.

II.—The Common Earthworm. *Lumbricus Terrestris*, 蚯蚓 구인, also called the Earth Dragon, 地龍 디룡. Those worms with white necks are the oldest, and hence best for medical purposes. They should be placed in a jar for three months, during which time they will have become quite dry. The earth should be separated from the skin and discarded. The skin and fleshy portion should be reduced to powder with the aid of slight heat.

The nature of this medicine is cold, and the taste saltish. It is non-poisonous, although some authorities assert that it possesses slight poisonous properties. It is used for the three

kinds of worms, for angry wounds, thermal fever, and for madness. Also for jaundice, for ulcerated throats, and for serpent bites. It neutralizes the virus of serpents, and the poisons of sects.

Live worms may be taken, the earth discarded, and the insect steeped in salt water for a short time, when the flesh will entirely dissolve. This is used in medicine under the name of Earth Dragon Juice, 地龍汁 디룡즙.

Worms which have been trodden under foot by travellers may also be used in medicine. These worms are called 千人踏 천인답. They should be dried by the aid of heat. Their nature is cold, and they are used for high fevers.

III.—The Exuvia of Earthworms 蚓蟻 인루 also called One-sixth mud, 六一泥 륑—니.

This is most commonly found in leek gardens. That which lies above ground is the best for medical purpose. It is a remedy for evil ulcers of all kinds, and for the bites of mad dogs.

IV.—The Leech. Sanguisuga, 水蛭 슈질. There are several species which formerly were called 蟬蜋, 蟬蝗 and 蟬蝗 마황. But these names are now used interchangeably for any or all species.

Leeches are found in lakes and ponds, and should be caught during the 5th or 6th month, and dried. Some difficulty may be had in killing this creature. It is said that even though it be dried over a fire, and laid in a dry place for above a year, yet if at the end of that time it be placed in water, it will again revive.

The nature of this drug is tranquilizing, although some authorities assert that it is slightly cold. The taste is saltish and acrid. It is slightly poisonous. It is used for extravasations of blood, for scattering the accumulations of evil humours, for loosening obstructions of the bowels, and for producing abortion. It is a tonic to the secretions.

Small leeches, for medicinal purposes are preferable to large ones. Better still are they if filled with blood from men, horses, or oxen. When caught they should be cut open lengthwise, and the eggs discarded if there are any. They should then be steeped in rice water over night, and dried the next day. They should then be cut up fine and mixed with stone lime, and heated until the mass becomes of a yellow colour.

V.—Shrimps and Prawns, 蝦 하. Salt water shrimps are large, and when boiled become white in colour. Their

nature is tranquilizing, and their taste sweet. They are slightly poisonous, and are used for the five kinds of hemorrhoids.

Fresh water shrimps are smaller, and when boiled become red in colour. They are used for all swellings in children, whether inflammatory, or non-inflammatory.

VI.—Wood-lice. Oniscus, 鼠婦 서부, also called 濕生虫 습성충 and 地雞 디계. This creature is found in all damp places, beneath tiles, or stones, etc. On its back are found markings somewhat resembling a rat, hence it is sometimes called 鼠負 서부. They should be gathered on the 5th day of the 5th month, and carefully dried.

The nature of the medicine is warm, although some authorities assert that it is slightly cold. The taste is salt, and it is non-poisonous, although some authorities assert that it is slightly so.

It is used for asthenia, difficult micturition, and amenorrhoea. It causes abortion.

VII.—The Grey Spider, 蜘蛛 지주. This creature is of a deep ashen colour, and spins a large circular web in the open air. The body is very large and the abdomen secretes a yellowish matter. For medicinal purposes the head and feet are discarded, and the remainder of the animal dried and rubbed up into a powder. No heat should be applied, as this agent causes it to lose its virtues as a medicine.

This drug is slightly cold by nature, and somewhat poisonous. It is used for pimples or boils caused by fever, whether occurring in adults or children. Also for neutralizing the virus of bee stings, serpents, or centipedes.

VIII.—Spider's Web. If this web be gathered on the night of the 7th day of the 7th month, and hung from the collar of the coat dangerous illness will be avoided.

If it be tied around a wart or a wen, such excrescence will dry up and disappear.

IX.—The Banded Spider, 斑蜘蛛 반지주. This creature is somewhat smaller than the grey spider, and is known by its bands. For medical uses it is prepared in the same way as the grey spider.

Its nature is cooling, and it is non-poisonous. It is used for ague, and for swellings in adults.

X.—The Coin Web Spider, 壁錢 벽전. This is so called because it spins a web like a piece of money. It is also called 壁鏡 벽경. This creature is very much like the grey spider, but it spins its web in the dark corners of the

rooms, and in the fissures of the wall. Only those which spin white webs should be used. The nature of the drug is tranquilizing, and it is nonpoisonous. It is used for epistaxis, and for wounds in which there is excessive hemorrhage, caused by metal instruments or weapons. For these purposes the expressed juice from the body of the spider should be sprinkled over the bleeding surface. It is also used for vomiting in children.

XI.—The Swift, or Silver Fish, 衣魚 **의어**, also called 壁魚 **벽어**. This creature infests clothes and old books, if not frequently aired. Especially is it found amongst those clothes which have been starched. For medicinal purposes they can be gathered at any time. This medicine is warm by nature, and has a saltish taste. It is not poisonous, although some authorities assert that it is slightly so. It is used for hernia in women, for difficult micturition, for convulsions in children, for torti collis and for scars.

XII.—Round Worms. Nematoda 蠱蟲 **고충**. These should be collected immediately after they are passed, and dried in the sun. They should then be reduced to powder.

XIII.—The Centipede, Scolopendra Morsitans, 蜈蚣 **오공**, also called the Heavenly Dragon, 天龍 **현룡**, in contradistinction to the Earth Worm which is called the Earth Dragon 地龍 **디룡**. It is sometimes called 蟬蛆 **즉저**. This creature is found in large numbers beneath stones, or masses of decaying vegetable matter, or in the walls of houses, especially if they are very damp. The back is of a glossy greenish black colour, the legs reddish, the abdomen yellow, and the head of a golden colour. Those animals with red head and legs are the best for medicine. They should be gathered in the seventh month, and dried with the aid of heat. Then boiled in a decoction of ginger, and again dried. The head and feet should be discarded, and the rest of the animal reduced to powder.

The drug is warm by nature and the taste acrid. It is poisonous. It is used for cases of demoniacal possession, for blood poisoning, for neutralizing the virus of serpents, for the three kinds of worms, for malarial fevers, for obstructions of the bowels, and for evil humours of all kinds.

It is incompatible with the garden slug. If the centipede bites the insect, the centipede itself dies. Therefore the garden slug is used to neutralize the poison of the centipede.

XIV.—Lice. *Pediculus*, 虱子 슬石. These insects leave the body of a dying man. To tell whether an invalid will recover or not, place some of these insects on a table before him. If the insects go to the chest of the invalid, he will recover but if they go to his back he will die.

If 200 or 400 of the black species of pediculi be pounded up into a mass, and applied to scalp wounds, such wounds will heal rapidly. This mass can also be applied with profit to ulcers, or abscesses of the forehead.

XV.—Fire Flies. *Fulgora*, 螢火 형화, also called 夜光 아광. These are found in large numbers near decaying vegetable matter, and appear just before or after 'Great Heat' (when the sun is in Leo). They are said to absorb and reflect the aura of the fire star (Cor Hydra). They should be collected on the 7th day of the 7th moon, steeped in spirits until they are dead, then taken out and dried.

This drug is slightly warm by nature, and its taste acrid. It is not poisonous. It is used for asthenopia, for blindness when the pupil is uninjured, for blood poisoning, for demonical possession, and for strengthening the memory.

XVI.—Blistering Flies. *Mylabris Chichorii*, 斑猫 반묘. These insects are most numerous about the time of blossoming of the Soja Bean (*Glycine hispida*), on the leaves of which plant they are found. The insect is 5 or 6 lines in length. The elytra are yellow and black banded, while the abdomen and mouth are black. It is just about the size of a Croton oil bean. The insects should be gathered during the 7th and 8th moons, and dried in the shade, then mixed with glutinous rice, and the mass heated until it becomes yellowish in colour.

This medicine is cold by nature, and the taste bitter. It is very poisonous. It is used for demonical possession, for blood poisoning, obesity, vesical calculi, scrotula and cholera morbus. It is a tonic to the secretions, and causes premature labour.

XVII.—Blistering Flies. Green species 芫青 원청. The Pharmacopœia says that this is the same insect as XVI, in a younger state of growth, but this is a mistake. It is quite a different species. In size it is like the above, but is of a glossy green colour, and should be collected during the 3rd or 4th month, and carefully dried. This insect is found on the *Daphne Genkwa*.

The drug is slightly warm by nature, and has a bitter taste. It is poisonous.

XVIII.—The Grab of the Blistering Fly, 地膽 디담.

This is quite a different species from either of the above, although the Pharmacopœa asserts that it is the same. The fully developed insect is found, during the 6th and 7th months in large numbers on the *Pueraria Thunbergiana*. During the 9th or 10th month it burrows into the ground, from which fact it derives its name 地膽 디담. This drug is cold by nature, and its taste is bitter. It is poisonous and used for all purposes as XVI.

XIX.—Cicada Shells, 蟬殼 셉각. These should be collected during the 5th month. They are used for convulsions in children, for difficulties in speech, for dimness of vision and cataract, for bringing out the eruption of small pox, and for diseases of children in general.

XX.—A species of Locustina, 樗雞저비, or 莎雞사비. or 紅娘子 홍낭. (1) After the 6th month they appear and make a peculiar noise 'saik' 'saik,' by shaking their wings. They are found in large numbers on *Ailanthus* trees from whence they take their name Ailanthus Fowl, 樗雞저비. The outer wings as well as the head are of a reddish colour. They should be gathered during the 7th moon, and dried with the aid of slight heat. (2) There is another species which bear a slight resemblance to the silk worm moth, but differs from it in having a black head and feet. The outer wings are of a grey colour, while the under ones are of a deep red. This insect has a very large body.

The above insects used as medicine have a tranquilizing nature and an acid taste. It is slightly poisonous. It is used for impotence, and as an aphrodisiac.

XXI.—The Mole Cricket, *Gryllotalpa*, 螻蛄 루고, also called 곡곡. Country people called it 土狗 토구. These insects are found everywhere. Such insects as are caught just as they come out of the ground at night are the best for medicinal purpose. They should be gathered just after the summer solstice, and carefully dried with the aid of little heat. The nature of this drug is cold, although some authorities assert that it is only cooling. The taste is saltish and it is not poisonous, although some authorities assert that it possesses slight poisonous properties. The anterior portion of the insect is used for polyuria, and for diarrhoea, while the posterior part is used for retention of urine, and for constipation. The drug is also used for difficult labour, for bringing boils to a head, for hicough, for bad ulcers and for watery sores.

XXII.—Brain of the Mole Cricket. This, if applied to such

punctured wounds as have been caused by a wooden weapon, will cause them to heal, and it will also cause splinters of wood to come to the surface.

XXIII.—The Dragon Fly. *Libellula*, 蜻蜓 청정, also called 蜻蛉 청령, and 青娘子 청낭자. These insects are fond of flying about near ponds, and streams of water. They should be caught during the 5th or 6th month and dried. There are several varieties but those of an azure colour with large eyes are the best for medicine.

The nature of this drug is slightly cold, although some authorities assert that it is only cool. It is non-poisonous. It is used as a tonic to the active principle of the human body.

XXIV.—Chrysalis of a species of Mantis, 桑螵蛸 상표소, also called 蝕疣螳螂 식우당령. Thus chrysalis is found on mulberry trees, and should be gathered during the 2nd or 3rd month, and dried with the aid of heat.

The nature of this drug is tranquilizing, and its taste saltish and sweet. It is not poisonous.

XXV.—gadflies. *Tabanidae*, 虻蟲 링충. There are several varieties of gadfly. The wood gadfly is long, and of a greenish colour. It fastens its body to the foreheads of oxen and horses, on whose blood it feeds. In appearance it resembles the honey bee, but has a narrow concavity on the abdomen, and is of a yellowish green colour. This is the insect which is used in medicine. It should be caught during the 5th moon, and dried with the aid of heat, until it becomes yellow. The head, wing, and feet should be discarded. Those whose stomachs are filled with blood are the best.

There is another and smaller variety, in size like a fly which also attacks horses and cattle.

The nature of this drug is cold and its taste acid. It is used for extravasations of blood, for loosening obstructions of the bowels, and as a tonic to the circulation.

XXVI.—Dead Silkworms, 白殭蠶 백강장. Only those worms which die a natural death are used. These all turn white; hence their name. They should be gathered during the 4th moon and not kept in a moist place, or they develop poisonous properties. They should be washed in water from glutinous rice, the froth which comes from their mouth discarded, and the insect fried in a decoction of ginger. This drug has a tranquilizing nature, and a salt and bitter taste. It is not poisonous, although some authorities assert that it possesses slight poisonous properties. It is used for convulsions in children, for the 3 kinds

of worms, for moles, scars, numbness of the skin, and for flooding in women.

XXVII.—The Chrysalis of the Silkworm, 蠶蛹子 장용자. This chrysalis should be used after the silk has been spun.

Its nature as a drug is tranquilizing, the taste sweet, and it is non-poisonous. It is used for emaciation.

XXVIII.—Silkworm Moths, 原蠶蛾 원장아. The moth which are used in medicine are those which are hatched last. They should be carefully reared and when full grown should be killed, the wings and feet discarded and the rest of the body roasted. These moths which are hatched late are called 晚蚕 만잠 by the common people.

The nature of this medicine is warm, although one authority gives it as hot. The taste is salt, and it possesses slightly poisonous properties. It is an aphrodisiac and a remedy for impotence, spermatorrhœa, and anuresis.

XXIX.—The Exuvia of the above, 蠶砂 잠사, also called 蚕砂 잠사, and 馬鳴肝 마명간. It should be carefully collected, dried, and roasted until it becomes of a yellow colour. That gathered during the 5th month is the best for medicine.

It is warm by nature and non-poisonous. It is a remedy for numbness and for borborygmus. For administration it may be washed in spirits, and so taken, or it may be heated by the aid of a flat iron.

XXX.—The Eggs of the Silkworm, 蚕布紙 잠포지, also called 馬鳴退 마명퇴, and 蚕連 잠연, and 蚕退 잠퇴. Only the eggs after the worm has been hatched should be used, and for medicinal purposes they should be slightly roasted.

This drug is tranquilizing by nature, and is used for female complaints in general. All medicines for female complaints contain this as one of the ingredients.

XXXI.—The Silk Threads by which the cocoons are fastened, 新絲 신연. This is used for the 5 kinds of hemorrhoids, for rectal hemorrhage, for difficult labour, and for retained placenta.

XXXII.—The Chrysalis of the 蛭 소할소. Caterpillar, 雀瓮 작옹, also called 天漿子 천장조. This is quite

numerous on the branches of trees, and resembles a sparrow's egg, but it is striped red and white, and the cocoon contains a chrysalis resembling that of the silk-worm. This chrysalis only is used. They should be collected in the 8th month and boiled. The caterpillar also bears some resemblance to the silk-worm, but it is shorter and is coloured. On the back are hairs which when they come in contact with one's skin cause a decided smarting and irritation. When the caterpillar becomes old it vomits forth a white viscid substance which it moulds into a cocoon.

This medicine has a tranquilizing nature, and a sweet taste, and is non-poisonous although some authorities assert that it possesses slight poisonous properties. It is a remedy for convulsions, and all general diseases of children.

XXXIII.—Honey, 白蜜 백밀, also called 石蜜 석밀, and 崖蜜 에밀. This is found in the hills, in the hollow of trees, or beneath rocks. That which is 2 or 3 years old is the best. Bees are also reared, and the honey may be taken from them once or twice a year; but this is not equal to old honey for medicinal purposes. The honey should be melted and the wax carefully extracted with the aid of paper, and if this is done, it will be found that 1 lb. of the original substance will not yield more than 12 oz. of the pure honey. The nature of honey is tranquilizing, although some authorities assert that it is slightly warm. The taste is sweet, and it is non-poisonous. It quiets the five viscera, acts as a tonic to the system, eases pain, is an antidote for various poisonous substances, calms the temper, cures ulcers of the mouth, and gumboils, and makes the vision bright, and the hearing acute.

XXXIV.—The Larvae of the Bee 蜂子 봉지. This is found in the midst of the honey. It is white, and resembles somewhat the larvae of the silk-worm. The nature of this medicine is tranquilizing, the taste sweet, and it is non-poisonous.

XXXV.—The Larvae of the Wasp, 黃蜂子 황봉지, also called 土蜂 지. This insect builds its nest in wood, and trees, and resembles the larva of the honey bee, but is slightly larger. There is one variety which builds its nest in the earth, which is larger still. If the head or the feet have developed, these insects should not be used in medicine. For administration they should be boiled in salt water.

The nature of this medicine is cool, and it is slightly poisonous. It is used to give tone to the bladder, and the bowels, and for leucorrhoea.

XXXVI.—Yellow Wax, 蜜蠟 밀랍, also called 黃蠟 화랍. This is collected from the nests of the bee, and boiled, and strained to make it pure.

Its nature is slightly warm, its taste sweet, and it is used for dysentery, and rectal hemorrhage, for wounds caused by metal instruments, and as a general tonic.

XXXVII.—The Solitary Wasp. Spheæ, 蠟螞 외옹, also called 蝼蛄 외락, and 蒲廬 포로. This is somewhat like a bee, but the abdomen is joined to the body by a very thin hair-like waist. It is dark in colour, and builds its nest of mud on the walls of houses, or among heaps of broken pottery. For use in medicine the insect must be roasted. This drug is tranquilizing by nature, and has a bitter taste. It is non-poisonous, although one authority asserts that it possesses slight poisonous properties. It is used for deafness, for obstructions in the nostrils, for vomiting, and for splinters of wood which have become imbedded in the skin.

XXXVIII.—White Wax, or Insect Wax, 白蠟 백랍. This may be produced artificially by taking thin pieces of yellow wax and drying them in the sun for a period of 100 days, when they will become of white colour, or if wanted immediately yellow wax can be taken and melted, and a little water added, and on cooling it will become white. As a natural product insect wax occurs on certain trees in the two southern provinces. This is used for candles, and gives a very bright light.

This medicine is tranquilizing by nature, has a sweet taste, and is non-poisonous. It is used for chronic dysentery, and for uniting wounds.

XXXIX.—Hornets' Nests, 露蜂房 로봉방. These are found in the forests, as well as near the houses of the people. For medicine those nests found on the hills are the best. They should be collected from the 7th day of the 7th moon, until the 11th or 12th moon, boiled, dried, and reduced to powder. The nests of ground wasps are also used in medicine for the cure of non-poisonous forming abscesses.

Hornets' nests are tranquilizing in nature, have an acrid, saltish taste, and are non-poisonous, although some authorities assert that they possess slight poisonous properties. They are for convulsions, for abscesses, for toothache, and for evil ulcers of all kinds.

XL.—Cockchafer Grubs, 蟬蛻 더조, Melolonthæ. These are found in plenty about decaying vegetable matter. When lying on their backs they are capable of locomotion, and

when on their feet they move with wonderful rapidity. Those which are found on the mulberry, or willow trees, and are of a pure white colour, are the best for use in medicine. They can be gathered at any time, and after being dried in the shade should be heated with rice, or glutinous rice. Before preparing them for use in medicine the dust and dirt should be carefully brushed off the back of the insect. Those which are not able to crawl on their backs are not true cockchafer grubs.

The nature of this medicine is slightly cold, the taste salt, and it possesses poisonous properties. It is used for extravasations of blood, for rheumatism, for cataract, for corneal opacity, for fractures and sprains, for wounds caused by edged weapons, and for increasing the secretion of milk.

XLI.—The Dung Beetle, *Ateuchus*, 糞蜋 가랏. There is another genus, *Geotrupes*, 糞蜋 길랑 or 爲堆丸 위퇴환 which the Pharmacopoea asserts is the same insect, but with the vague scientific ideas which the Orientals possess they confound the two genera.

These beetles are found everywhere taking a delight in burrowing into the faeces of men, oxen, or horses, which they mould into the form of a ball and roll it away. The large species have a divided nose and head (this is still another related genus), and this is the best one for use in medicine. For medicinal purposes they should be gathered on the 5th day of the 5th moon, the feet and elytra discarded, and the insect roasted or boiled. The species with a high nose and deeply sunken eyes is called 胡강蜋 호강랑, and is the best for medicine.

The nature of this medicine is cold, the taste salt, and it possesses poisonous properties. It is used for chills and fever, and convulsions in children, and for insanity, mania, and tremor capitis in adults.

XLII.—Rock Oysters 牡蠣 모려 *Ostrea*. (1) Rock Oysters are found in large numbers in the eastern part of Corea. For medicinal purposes some authorities assert that they can be gathered at any time during the year, while others assert that they should be gathered during the 11th month only. There are two varieties, one variety opens toward the south, and another variety opens toward the east. The shells of this latter variety are used for medicine and this variety is further distinguished by coming more or less to a point at one end. It is also called 左顧 좌궐. The large shells are the best. They should be soaked in salt water, and then roasted for a short time over the fire, and reduced to powder.

This powder is tranquilizing by nature, although some authorities assert that it is slightly cold. The taste is salt and it is non-poisonous. It lubricates the large and small intestines, diminishes the volume of feces passed, cures spermatorrhoea, hyperidrosis, leucorrhoea and malarial fevers. (2) The oysters themselves are very good as food, and agreeable to the taste, and are used as a tonic to the system.

XLIII.—A kind of Clam, with a smooth mottled shell, **紫貝 조패** or **硃螺 아라**. This shell is 2 or 3 inches in length and mottled with red. The inside of the shell is white. This shell as a drug has a tranquilizing nature, and is non-poisonous. It makes the vision clear, and reduces fevers.

XLIV.—A small species of bivalve, **貝子 패조**. This is usually found attached to the above species. It is very small and of a pure white colour. It bears some resemblance to fish teeth, hence it is called **貝齒 패치**. This is said to be the young of XLIII. but not having seen it, cannot possibly say whether it is or not. For medicinal purposes it can be gathered at any time. It should be washed in spirits, and reduced to a fine powder first heating it over a fire.

It is tranquilizing by nature, although some authorities assert that it is cool. The taste is salt, and it is poisonous. It is a remedy for the 5 kinds of filterings, aids the secretion of urine reduces fevers, and cures cataract.

XLV.—Pearl Oysters, **蚌蛤 봉합**. These are the oysters which produce pearls. For medicine the shells should be burnt and reduced to powder. This powder is called **蚌粉 봉분**. The nature of this powder is cooling, although some authorities assert that it is cold. The taste is sweet, and it is non-poisonous. It is used for making the vision bright, for alleviating thirst, for reducing fever, for neutralizing poison, for lymphangitis, for flooding, and for leucorrhoea.

XLVI.—A species of Calum. Venus, **蛤리 합리**. The powdered shells are called **海蛤粉 히합분**. If these clams are left to grow on undisturbed they become sparrows after a number of years.

The nature of this shell fish is cooling, the taste sweet, and it is non-poisonous. It lubricates the viscera, quenches thirst, sobers drunkenness, and is useful for post partum hemorrhage.

The powder is used for chills and fever, and for vicious cravings in old age; also for pain in hernia and for colds.

XLVII.—A species of Spendylus, **車오 차오**, or **蜃**

신. This is the largest of bivalves found in the sea. After a certain time, if left undisturbed, they are metamorphosed into pheasants.

The nature of this bivalve is cooling, and it is non-poisonous. It quenches thirst, and sobers drunkenness. The powder of the shell is applied to abscesses. For this purpose it should be mixed with an equal quantity of liquorice root, and steeped in vinegar.

XLVIII.—A Ribbed Bivalve, 文蛤 문합. This is a large bivalve, variegated with purple. It is found in the sea east of Korea. This is similar in its properties and uses to **XLIX**, which it resembles in size as well.

XLIX.—A Ribbed Bivalve, 海蛤 히합. This is similar to the above, but it is not variegated in colour.

L.—An Oval Bivalve, a kind of Freshwater Mussel, 馬刀 마도, also called **馬蛤 마합**. This variety is found in rivers, lakes and ponds. It is not a large variety, and is found in large numbers. It is black in colour, and, for medicinal purposes, can be gathered at any time.

The nature of medicine is cold, the taste bitter, and it possesses decided poisonous properties. If eaten in a raw state it will cause colic. It is poisonous to birds and animals.

LI.—Small Smooth Bivalves, 蜆. (1) The animals themselves are cooling by nature, although some authorities assert that they are cold, and are non-poisonous. They make the vision clear, aid the secretion of urine, reduce fever, quench thirst, sober the drunken and cure jaundice. (2) Powder made from the burnt shells cures dysentery, ulcers, vomiting, and catarrh of the chest, or stomach. These bivalves are also found in fresh water, and for medicinal purposes can be gathered at any season.

LII.—Bivalve Shells with scalloped surfaces, 蛤, also called 瓦蛸子 사롱조, or 江瑤柱 강요주. These are found in large numbers off the coast from Han Kyōng Do. (1) The nature of the flesh is warming, and it is non-poisonous. It is a tonic to the five viscera, and an aphrodisiac. (2) The shells, reduced to powder with the aid of heat, are used for chills, and obstructions in the bowels.

LIII.—A Bivalve Shell, The Solen, 蛸 성. This is found in the mud along the seashore. It is two or three inches in length, and about the size of one of the fingers. When boiled the shells open.

This medicine is warm by nature, although one authority asserts that it is cold. It has a sweet taste, and is non-poisonous. It quenches thirst.

LIV.—Salt-water Mussels, 淡菜 담치, also called 殼菜 각치 or 東海夫人 동해부인. The popular name is 紅蛤. These have one end much narrower than the other from which projects hair. As a food they are excellent. For medicinal purposes they can be gathered any time.

As a drug the nature is warm, the taste sweet, and it is non-poisonous. It is a tonic to the five viscera, and to the back and limbs, as well as an aphrodisiac. It is used as a remedy for post partum hemorrhage, for colic, and for obstructions in the bowels. It is also used for emaciation.

LV.—Shell of the Haliotis, 石決明 석결명, also called 鮫魚甲 복어갑, and 九孔螺 구공라, and 千里光 천리광. This bivalve is common in the Eastern and Southern seas. The variety with 9 holes is better for medicinal purposes than that with 7 holes. It can be gathered for medicinal purposes at any time. These are said by some authorities to produce pearls while by others they are said to swallow pearls.

For medicine these shells should be heated in either salt water, or a mixture of vermicelli, the black outer surface ground off, and discarded, and the rest of the shell reduced to fine powder. This can be administered with vermicelli.

This powder is tranquilizing by nature, the taste salt, and it is non-poisonous. It is a remedy for cataract, and for corneal opacities, as well as for some hepatic diseases.

LVI.—The Haliotis, 鮫魚 복어. This is much used in sacrificial offerings. It has a cooling nature, a salt taste, and it is non-poisonous. It makes the vision clear. Both the shells as well as the flesh of this bivalve are good for the eyes.

LVII.—A species of snail allied to the Common Garden Snail, 緣桑螺 연상라. This is found ascending the mulberry trees in large numbers after a rain. It resembles the common garden snail, but is much larger. It is used for rectal prolapse. For administration it should be mixed with larl.

LVIII.—The Common Garden Snail, Helix, 蝸牛 화우, also called 海羊 히양. This is described as a garden slug which carries its shell on its back. For medicine it should be collected during the 8th month. The larger ones are the best. They carry their shell on their back, and when frightened withdraw into it. Some varieties have four horns, and others two.

The nature of these is cold, although some authorities assert that they are only cool. Their taste is salt, and they are

slightly poisonous. They are used for lameness, rectal prolapse, convulsions and thirst.

LIX.--The Common Garden Slug, 蛞蝓 할유. This is just like a snail, but without the shell. It has two horns, and is found in great numbers after a rain in damp places.

In its properties and uses it resembles the snail.

LX.—Freshwater Snails, 田螺 던라, also called 螺스라스, or 鬼眼睛 귀안청. These bear some resemblance to the land snails, but are somewhat larger. They have a long pointed head, and are of a yellowish, green colour. They should be collected in the summer and autumn, and washed in rice water until all the earth is washed off, and then boiled. These creatures are difficult to kill. They are known to have been motionless in a wall for 30 years, and when exposed to the air and dew, to have revived.

Their nature is cold, the taste sweet, and they are non-poisonous. They reduce fever, quench thirst, aid the liver, reduce inflammation of the eyes, soothe the pain of ulcers, aid the secretion of urine, and loosen obstructions of the bowels. They also sober drunkenness.

LXI.—Shells of the above. These should be reduced to powder with the aid of heat.

The powder is used for colds and catarrhs of the stomach, and for colic.

LXII.—Conch Shells, 海蛤 히락. These are found in the sea. They should be taken when the conch are alive, their mouths filled with the rhizome of the Coptis Tecta, and the juice from this should be used. It is applied locally in cases of painful eyes.

LXIII.—The Giant Devil Fish. Species of Octopus, 八梢魚 팔쇼어, also called 八帶魚 팔띠어. The common name is 文魚 문어. This is found in the East and Northern seas. Its nature is tranquilizing, its taste sweet, and it is non-poisonous.

LXIV.—A Species of Octopus, 小八梢魚 쇼팔쇼어, also called 章舉魚 장거어, and 石距 석거. Its common name is 絡蹄 락데. This species is found along the seashore everywhere. It resembles the giant octopus in all respects excepting size. Its nature is tranquilizing, its taste sweet, and it is non-poisonous.

LXV.—(1) Cuttle Fish Bone. A species of Decapoda, Sepia, 烏賊魚骨 오적어골, also called 纜魚 램어, or

海螵蛸 히표쇼. The cuttle fish bears some resemblance to a leathern purse. Its mouth is below the stomach, and it has eight feet which grow from the sides of the mouth. The cuttle fish bone is three or four lines in thickness, and resembles a small boat, but it is very light in weight, and pure white in colour. It is quite plentiful in the Eastern sea, and for medicinal purposes can be collected at any time. It should be boiled in water for about an hour, then powdered finely and dried.

This bone is slightly warm by nature, of a salt taste and non-poisonous, although one authority asserts that it is slightly poisonous. It is used for menorrhagia, deafness, inflammation of the eyes, and for pain in the stomach. (2) Flesh of the Sepia. This is tranquilizing by nature, and of a sour taste. It is used as a tonic to the system. (3) The Pigment of the Sepia. This is found in the stomach of the creature, and when it is attacked it throws out these pigment granules, so as to aid it in making an escape. For pain in the stomach, or for hemorrhage from punctured wounds, this is used. In administering it is usually mixed with vinegar.

LXVI.—Fragments of Fossil Ammonitidiae, 海石 히석. This is found at the bottom of the sea, and is said to be caused by the waves for a long time washing over the surface of any of the shell fish. Its taste is bitter, and saltish, its nature is tranquilizing, and it is used for catarrhs of all kinds, but especially for catarrh of the throat, also for spermatorrhoea and for hernia. For administration it should be powdered.

LXVII.—Several species of Crab, 蟹 히. (1) These include both salt-water and fresh water crabs. As these animals move sideways or backwards, they are sometimes called **방蟹 방히.** They are much used as food. In midsummer or autumn they discard their shells, just as the cicada does, and this is the time when they should be gathered for medicinal purposes.

After frost begins to appear their flavor is very much improved and they lose all poisonous properties. Therefore they should only be used as an article of diet during the winter months. In the spring, after frost disappears, they again possess poisonous properties. Those with yellowish shells are very active in their movements. Those with large shells are called **유모 유모**, and are used for reducing high temperature. Those with small shells are called **철골 철골**, and are used for vomiting. Those with one large nipper, and one small are

quite a delicacy when used as food. These are called 擁劍웅검. Those with only one claw, or with only one eye, or those with only four, or six feet are all poisonous, and should not be used as articles of diet. Large salt-water crabs are not used in medicine.

The nature of crabs is cold, although one authority asserts that they are only cooling. They have a salt taste, and are poisonous, although some authorities assert that their poisonous properties are very slight. They are used for fever, for varnish poisoning, and puerperal fever. (2) The Shells of the Crab. These are used for uniting fractures. (3) Small fresh-water Crabs, 石蟹 석회. These are used for applying to ununited wounds and ulcers.

LXVIII.—King Crabs, 蟹魚 후어. These are found in the Southern seas. They have the shape of a fan, and some are of enormous size. Their nature is tranquilizing, and they are non-poisonous. They are used for fistulas, for dysentery, and for killing parasites.

LXIX.—Scorpions, 蝎 할, also called 螫 석, or 蠱螫 채석. These are imported from China for medicinal purposes. The small ones are the best, and for medicine they can be caught at any season. Formerly these creatures were found within the palace enclosure, but these were all carefully killed to be used in medicine, and now there are none found in all Korea. The entire body is used in medicine, but the tail which contains the sting is the best for this use. The sting is very poisonous. When prepared for use the insect should be washed thoroughly and roasted. The nature is tranquilizing, the taste both sweet and bitter, and it is decidedly poisonous. It is used for all forms of paralysis, or partial paralysis, and for convulsions in children.

E. P. LANDIS, M.D.

POPULAR MOVEMENTS IN KOREA.

FOR nearly a century past, *Sei-do* or Road of Power, was a peculiar institution in Korean politics. Some one of the royal clan or of the Queen's family would, by enjoying the undivided confidence of the King, practically rule the country. He was said to be "doing *Sei-do*." Thus Tai Won Kun's *Sei-do* lasted ten years during his regency. Just before the China-Japanese war, in 1894, Mr. Min Yongjun monopolized the Road of Power. Whatever faults, and they were many, the system had, while there was *Sei-do*, there was some show of responsibility in the government. The people could lay the sins of mal administration at the door of somebody. If a *Sei-do* became insufferably bad, there was a hope at last, that the fall of the powerful minister might bring about a better state of things. In fact no one had ever been strong enough to possess *Sei-do* more than ten consecutive years.

But when the Cabinet system was introduced in 1895, there was no room for *Sei-do*. With the restoration of absolute power to the Sovereign in 1896 His Majesty has been running the *Sei-do* and the Cabinet. A multitude of irresponsible favorites sprang into existence and instead of one *Sei-do* bleeding the country there have been scores of little *Sei-dos* misleading His Majesty, intriguing against each other and squeezing the people. This was the condition of affairs in the spring of 1898.

The need of something to check the unblushing corruption of the officials was painfully felt. The Independence Club ventured to supply that need. The unequal campaign was opened with a memorial presented to the Throne on the 21st Feb., 1898, praying His Majesty to advance the welfare of the country not by depending on the interested aid of foreign Powers but by enforcing the laws of the realm with impartiality, thus securing the safety of life and property of the nation.

On the 26th of June, the Emperor in an Edict lamented the impoverished condition of state attributing the same to the absence of efficient Ministers in the government. This gave the Independents an occasion for another memorial, on the 3rd July.

The document denounced the whole Cabinet as incapable and corrupt. His Majesty was begged to choose better men for public offices and to consult the wants and wishes of the people in the management of affairs.

In the latter part of July Mr. Cho Pyengsik was appointed the Vice President of the Council of State. Notorious for a long life of corruption, even for a Korean official, his appointment aroused the indignation and alarm of the people. The Independence Club voiced the popular sentiment in a letter to the old minister asking him to resign. After some resistance Cho was dismissed from office by order of the Emperor for breach of some court etiquette.

The victory was as unexpected as it was popular. It emboldened the Independents to make other crusades. Yi Yongik, the "gold man," the then reigning favorite of the Palace, was the next one whom the Club attacked. He being then the Director General of Mines, the Superintendent of Mint, the Director of Railroads, and the Controller of Ginseng farms—deep in schemes of personal aggrandizement, the Club petitioned the Government to dismiss him. The fight was long and obstinate, but Yi was finally deprived of all his lucrative offices.

The coffee plot, an attempt on the 11th September to poison the Emperor, was traced to Kim Hongniuk, the once all powerful interpreter of the Russian Legation. Those who fawned on him while he reigned as the trusted favorite of His Majesty, appointing or dismissing ministers and governors at his own sweet will, now howled against him and thirsted for his blood. Mr. Sin Kuisun, the strong advocate of Confucianism, in the capacity of Minister of Law proposed to revive the old modes of punishing a traitor—torture, quartering, decapitation, confiscation, and annihilation of the friends and relatives of the criminal. These barbarous usages had been abolished in 1894 to the infinite regret, it seems, of conservatives who mistake cruelty for justice, slavishness for loyalty, conceit for patriotism. A memorial was presented by the Privy Councillors on the 23rd September begging His Majesty to re-institute the custom of torture, etc. The Independence Club denounced this cowardly and disgraceful act of the Privy Councillors in a series of public meetings. Mr. Sin was asked to resign "as the people could not afford to commit their life and property to the tender mercies of a Minister of Law who did not hesitate to violate the solemn oath of His Majesty, advocate the re-introduction of cruel modes of punishment," etc. The struggle was hard and often doubtful but the Club came off victorious again.

We may mention here that while the fight against Mr.

Sin was pending, thirty foreigners from Shanghai were brought to Seoul to act as a bodyguard for His Majesty. The contract with this brave band was signed in the name of the Korean Government, but not a minister in the government seemed to know anything about it. The Independence Club protested against this wretched piece of business so strongly that the thirty *Gentils hommes* had to be sent back to the Model Settlement, the treasury losing about \$30,000.00 for the ill-advised affair.

Thus far the work of the Club was destructive or negative. For the purpose of securing some positive result of the struggles of the year, the Independents held a big mass meeting on Chongno to which the representatives of all castes were invited. The following six articles were formulated and presented to the Cabinet for the Imperial sanction.

1. That both officials and people shall determine not to rely on any foreign aid but to do their best to strengthen and uphold the Imperial prerogatives.

2. That all documents pertaining to foreign loans, the hiring of foreign soldiers, to grant concessions, etc., in short every document drawn up between the Korean government and a foreigner shall be signed and stamped by all the Ministers of State and the President of the Privy Council.

3. That important offenders shall be punished only after they have been given a public trial and an ample opportunity to defend themselves.

4. That to His Majesty shall belong the power of appointing his ministers, but that in case the majority of the Cabinet disapproves a man, he shall not be appointed.

5. That all sources of revenue and methods of raising taxes shall be placed under the control of the Finance Department, no other department or officer or a private corporation being allowed to interfere therewith, and that the annual estimates and balances shall be made public.

6. That the existing laws and regulations shall be enforced without fear or favor.

On the 31st September His Majesty ordered the ministers to carry out the Six Articles into practice. This was exceedingly gracious.

On the 5th of November the Independence Club was to elect, by ballot, twenty-five Privy Councillors from among its members, as was ordered by the Emperor in the Gazette of the 3rd of November. Between two o'clock and five on the morning of the 5th of November seventeen Independents were arrested, the President of the Club* narrowly escaping the fate. It

* Mr. Yun was President.—Ed. K. R.

was afterwards ascertained that the plan of the anti Independent "favorites" was to kill the president as soon as he was caught in order to prevent any friendly interference. The members and the people of the city held meetings in front of the Supreme Court praying for the release of the innocent prisoners who had been charged with the crime of having plotted to turn this hopeful empire into a republic! This wonderful accusation was found in anonymous placards. The popular demonstrations lasted several days and the prisoners were finally released.

Naturally enough the Independents demanded the punishment of those who had played the nasty trick. The people held meetings in front of the Palace. But as the wretched plot against the Independents had been concocted and carried out by some of the most influential courtiers, so called, the redress was not granted. The government, decided to solve the problem in a way worthy of Korean statesmanship. A band of hoodlums were organized into a Peddlers' Guild; and, on the morning of 21st November the braves "cleaned out" the people's meeting by brutal force, injuring a number of people who had been asking for nothing but justice. The people of the city took side with the Independents and fights ensued between them and the loyal peddlers backed by the powers that be. Riots took place. In order to protect certain worthies from justice the government came near plunging the whole city into ruin and anarchy.

On the 26th November His Majesty, in the presence of the representatives of treaty Powers, of soldiers and of officials, most graciously and solemnly promised to the people:

1. That the Peddlers should be dispersed.
2. That the persons who manufactured the fabrications against the Independents should be punished.
3. That the Independence Club should be re-established.
4. That the Six Articles should be gradually enforced.

The people could ask no more. It is true that none of the Imperial promises had *yet* been fulfilled; but the people should have been patient. But the run of uninterrupted success blinded some of the hot headed youths and the popular meetings had gone beyond the more or less wise control of the Independence Club. The meetings re-started on the 6th of December against sober advice, became careless and impudent. On the 16th of December the Privy Council recommended the recall of Pak Yonghio. The popular meeting had the imprudence to endorse the action of the Privy Council. The more conservative part of the people revolted against the very mention of the name. Suspicion went abroad that the popular agitations had

been started in the interest of Pak, the meetings lost the sympathy of the people. The government seized this opportunity and ventured to use violence in dispersing a handful of men who tried to keep up the fruitless demonstrations.

The government promised most solemnly that all past misconducts would be pardoned and that no arrest of those who have been prominent in the People's Meeting should be made. These promises have been kept in the shape of *arresting* the former Independents on fictitious informations, such as planning to make Pak Yonghio the King of Korea, etc.!!!

Such is the *resume*, imperfect as it is, of the popular agitations of this year. It is rather a delicate matter for me to say anything in praise of the Club. Most frankly do I admit that many a foolish thing has been said and done by the Independents. The Club may be censured with some show of reason, for having failed to prevent the convention of the mass-meetings at Chongno between the 6th and the 23rd of December, and for having been unable to keep them within the bounds of prudence and moderation. Personally my connection with the Independence club has exposed me to dangers known and unknown. I have deeply offended those who have power of life and death in the land where "ignorance is bliss," and submission the highest virtue. Those who hate the Club are now in full power. Yet I can assure them with a clear conscience that I am not ashamed of having been a member of a society, which for the first time in the Korean history, dared expose the corruption and wickedness in high places and teach the down-trodden millions in public that a government is made for the people and not the people for the government. The Club may disappear but its principles will live and—*work*.

T. H. YUN

THE CHURCH OF ENGLAND MISSION IN KOREA
AND THE PROVINCE OF SHINGKING IN
MANCHURIA.

MISSION STAFF.

THE Church of England Mission in Korea was started in the winter of 1890-91, Bishop Corie, sometime a Chaplain in the Royal Navy and Hon. Chaplain to H. R. H. the Duke of Edinburgh, having been consecrated to the Bishopric in Westminster Abbey on All Saints' Day, 1889, by the Archbishop of Canterbury and assistant Bishops.

Of the six missionaries who, with two doctors, formed the Bishop's original staff in 1890-91, one is dead, three have left the country for work elsewhere, one is now studying medicine in London and hopes to return in 1900, and one is still in Korea. Of the two doctors one is dead and one returned to England, after spending three years (instead of only two as he had promised) amongst us in Korea. At its commencement the Mission had 10 lady workers on its staff.

Excluding two who are stationed at Newchwang and the one who is studying medicine in London, the Bishop's present staff consists of eleven men in all, in addition to the two doctors. And there is now a ladies' staff of ten members, of whom one is a Lady Doctor, five are Sisters of the Community of St. Peter, (one of these is now in England) and two are trained hospital-nurses, who with the rest of the ladies work with the Sisters; of the eleven men, six are clergymen (three priests and three deacons), and five are laymen, one of the latter being engaged especially in the Mission Printing Press, and another (now in England) being lay-reader and missionary to the Japanese in Chemulpo. But of this comparatively large staff of eleven none except the two laymen last mentioned and one clergyman have been in Korea quite three years, while of the ten lady workers four have arrived within the last twelve months. Readers of

THE REPOSITORY, who know something of the difficulty of the language, will realise what that means. The Sisters and other lady workers are engaged almost exclusively in hospital work in Seoul.

The whole Mission is worked on what are called "community" lines, no one outside the medical staff receiving anything in the way of salary. The expenses of board, lodging, clothing, laundry, fuel, etc., are met out of a common fund, quarterly remittances being sent by the Mission Treasurer acting under the direction of the Bishop, to the responsible head of each Mission house, in proportion to the number of residents in each house. This plan, whatever its disadvantages, (and they are not inconsiderable) has the advantage of economy, the figures for last year showing that the actual cost of keeping nine missionaries (the average number resident during the whole twelve months) amounted to \$6,003, say £600, i. e. about \$670, say £67, per head per annum. These figures (which do not include travelling expenses, repairs and alterations to buildings, furniture, etc.,) only apply to the "male" staff. The figures for estimating the cost of maintaining lady workers on this system are not to hand, but they are known to be considerably lower, probably not more than two-thirds of the cost of maintaining men.

MISSION STATIONS.

The Mission has the following stations in Korea:

(1) Seoul, Nak Tong, in the southern quarter of the city, where are the men's hospital and dispensary, the printing office, a small chapel and lodgings for such male members of the Mission as may be in Seoul. The doctor lives in his own house adjoining the Mission premises.

(2) Seoul, Tyeng Tong, (Chong dong), outside the gate of the British Legation, where are the women's hospital and dispensary, (a branch dispensary has been opened in another quarter of the city), the little English Church of the Advent, the residences of the Sisters and Lady Doctor, a tiny orphanage, and the Bishop's house, formerly occupied by the first doctor of the Mission.

(3) Chemulpo, where there is a small Church (St. Michael and All Angels) used chiefly for English and Japanese services, with a parsonage, and a school and lodgings for the lay-reader to the Japanese (now temporarily used as a dispensary), all in the foreign settlement. A temporary hospital and dispensary just outside the foreign settlement, which have done duty for seven years, are now giving place to a more substantial brick building, which will be ready, it is hoped, by next summer.

The small orphanage school formerly looked after by the late Dr. Landis has been moved to Mapo.

(4) Mapo, on the banks of the river Han about three miles from the gates of Seoul. A small property was purchased here in 1893, but has so far been used as a quiet place for missionaries engaged in study. It is now however giving promise of becoming a centre of work among the riverside people, and the Chemulpo orphan school has been recently moved thither.

(5) Kangwha, about twenty miles from Chemulpo and about thirty from Seoul. The Island of Kangwha, which is only separated from the mainland by a narrow strait about five hundred yards wide, is about the size of the Isle of Wight, and contains a population roughly estimated at 25,000. Its importance now lies chiefly in its agricultural products, but for centuries past and until the Japan-China war of 1894-5, it was a place of great civil and military importance, and it has played a not insignificant part in Korean history. It was the scene of the French invasion of 1867 and the American expedition of 1870, both of which have left bitter memories behind. It was chosen as a Mission centre, among other reasons, because it was believed at the time that no other Mission was engaged in work there. It now appears that the American Methodist Episcopal Mission has work there, tho it is in a different part of the island. The original quarters (1843) of the Mission were in the little village of Kap-Kot chi on the water's edge, but the work is now being concentrated in the walled "city" of Kangwha, which is the market town and centre of government for the whole island. Here in the city are a small chapel, school and dispensary, besides lodgings for the missionaries.

(6) Manchuria. In addition to the stations in Korea, the Mission has maintained a Chaplain in the port of Newchwang since 1892, that portion of Manchuria having been added to Bishop Corfe's jurisdiction in 1891. A small school for the children of Europeans has been opened, and a church, intended primarily for the European residents, is now being erected there.

MISSION WORK.

From the outset Bishop Corfe, whose long experience as a Naval Chaplain had brought him into contact with Missions in all parts of the world, had impressed on his missionaries that they must be content at first to spend a considerable time in the work of patient preparation, without clamouring for visible results at once, if they wished to avoid the mistakes and to be spared from the scandals and disappointments inseparable from hasty and ill-considered missionary activity. Such a course,

always desirable at the outset in any Mission, is particularly necessary in an Oriental country like Korea, with an ancient civilization, a difficult language and script, and with very little Christian literature ready to hand. For five or six years after their first arrival therefore the Bishop distinctly forbade his missionaries to undertake any direct missionary work, and told them to employ themselves in the study of the language, literature, and customs of the people. And it is consequently only within the last two years that even the most modest attempt has been made to start directly evangelistic work.* During that period it has been much hampered and delayed by the changes in the staff above referred to, and by the unavoidably slow production of the necessary translations. Furthermore the extreme care and circumspection with which 'converts' are baptized makes the apparent progress very slow. Enquirers are placed on the list of 'catechumens' and are expected normally to wait at least twelve months before they are baptized, and during that period to attend Sunday services with such regularity as is possible, to study the books provided, and to give other proofs, under the supervision of the missionary, of their sincerity and disinterestedness. In all this, the aim of the Mission is rather (at least at the outset) to expend a good deal of time and labour on a few picked characters rather than to cover a large surface and collect large numbers. No money is paid or other support given to adult natives, except to those directly employed by the missionaries as servants or teachers (who are not necessarily Christians or even enquirers), and to them only at the usual rate of wages. Later on it may be necessary to pay small salaries to those who are employed as native catechists and the like, if they are thereby prevented from making their living in the ordinary way, but nothing is done in this way at present.

The chief centre of this work is Kang-wha, tho something is also done in Seoul and Map'o. Recent changes in Seoul have however made it difficult to start mission work there. Amongst other drawbacks both the Nak Tong and Tyeng Tong Mission sites have become largely useless from the Mission point of view, owing to the change in their surroundings. The Nak Tong house has been practically swallowed up by the Japanese settlement, to the exclusion of Korean dwelling houses while the whole of the neighbourhood round the Tyeng Tong Mission House has been cleared away (on every side except where it abuts on the British Legation) to make room for the new Palace and subsidiary Government buildings.

* The first 'Catechumens' were admitted by the Bishop at Christmas, 1896—six in all. By the end of the year the number had risen to close on 100 all told, good, bad, and indifferent. And of these two only have been baptized as yet.

Both in Seoul and Chemulpo regular Sunday services have been held ever since 1891 for the benefit of foreign residents and visitors. The size of the congregations is of course small, as the number of British residents in the whole of Korea, exclusive of missionaries, is probably well under fifty. In Chemulpo it has been difficult during the past two years to keep the services going regularly, owing to the absence of the Bishop and the smallness of the clerical staff. They have, however, seldom been intermitted, and with the return of the Bishop and the arrival of another priest in 1898 it is hoped to secure regularity for the future. In Chemulpo practically no Korean Mission work has been attempted, owing to the lack of qualified missionaries; but Mr. Smart, the lay-reader to the Japanese, has started an encouraging work amongst them, and gathered a considerable and satisfactory following. In the last three years this work has been inspected and well reported of by two of the English clergy in Japan, the Revs. A. F. King and L. B. Cholmondeley.

The *Mission Printing Press*, which has been at work at Nak Tong since 1891, under the excellent management of Mr. Hodge, one of the lay-members of the mission staff, plays a very important—indeed an indispensable—part in the work of the mission. In past years it has turned out the English-Korean Dictionary and the Korean Manual (both from the pen of Mr. James Scott of H. B. M.'s consular service) and besides incidental work of various kinds, it is kept constantly busy in producing the vernacular literature, needed for the purposes of the Mission, as the work leaves the hands of translators. The annual "*Handbook and Directory of the Anglican Church in the Far East*," which gives information about all the work of the English Church in China, Japan, Korea, Borneo, etc., also issues from this press. The original small handpress was the gift of the R. N. Chaplains to Bishop Coffey in 1859, and the generosity of the S. P. C. K. has since made it possible to supplement this with a larger one. Printing is done in Chinese, Korean, and English character, the working expenses, apart from the earnings of the press, coming out of the S. P. C. block grant. Mr. Hodge has four native printers at work under him.

SCHOOL WORK.

The Mission supports two boarding schools, one a small orphan School formerly at Chemulpo, and now at Map'o with seven or eight boarders, the other in Kangwha (opened in the spring of 1897) with fourteen or fifteen boarders. All the children in the Chemulpo School, and the bulk of those at Kangwha are 'charity children,' in the sense that they are supplied

with food and clothing. With the orphans this is of course a necessity, with the others it is done with the view—boarding schools being a new thing to Koreans—of securing such control over the children as shall make it possible to enforce discipline and inculcate habits of regularity, cleanliness and the like. But the number of 'charity children' is strictly limited and, when the school has established itself and first suspicions are worn off, it is confidently expected that other parents will send their children as self-supporting boarders or day boys. But to attempt to create a boarding school without such a nucleus would be very like playing with a rope of sand. The instruction given at present varies but little from that given in the ordinary native schools, except for the teaching of Christianity, which is of course a prominent feature. In process of time it is hoped to add elementary teaching of geography, history, arithmetic, etc., and in the near future to open an industrial department (carpentering, etc.) for the boys who are less apt at 'book-learning.' The Mission has at present no schools in Seoul; but it would seem desirable, should opportunity offer, sooner or latter to establish something in the nature of a high-school for boarders there, which would give, on lines similar to those followed at St. John's College, Shanghai, a thoro Western education to the sons of better class families. Of course it would only be possible to begin on a small scale and the basis must be definitely Christian.

It has not yet been found possible to establish any girls' schools.

HOSPITAL WORK.

From the beginning, altho directly missionary work was out of the question, the Mission has maintained an important Dispensary and Hospital work both in Seoul and Chemulpo. The expenses of this, as far at least as the men's hospitals and dispensaries are concerned, are directly met, as stated below, by the generous contributions of the officers and men of the Royal Navy. Both in Seoul and Chemulpo the Mission has kept a doctor constantly resident since 1890, except for a short interregnum at the latter place in the early part of 1897, following on the sudden death of Dr. Malcolm and a second interregnum during 1898, following on the death of Dr. Landis. A temporary hospital and dispensary were erected in Chemulpo in 1891, and these are now being replaced by more suitable buildings thanks to a grant of £500 from the Marriott bequest to the S. P. G. In the new buildings it is hoped to provide a 'foreign ward' and also to make arrangements for systematic nursing, which has so far only been attempted in Seoul. The men's hospital and

dispensary buildings in Seoul are somewhat awkward in arrangement, suffering as they do from having been erected piecemeal, as the work has grown and neighbouring properties have come into the market. At a pinch it is possible to accommodate 25 in-patients in the Seoul men's hospital: the average number of beds occupied is from 15 to 20, and the average attendance of out-patients is slightly over 1,500 a month. In Chemulpo with its smaller buildings and its lack of nurses, it is not surprising that the figures were lower. There the average of in-patients during 1897 was about 7 or 8, of outpatient attendances about 700 a month.

The women's hospital in Seoul (Pyeng Tong) has suffered much from the change in its surroundings during recent years. Until 1896, altho on one side it abutted on the British Legation, on every other side it commanded a district thickly covered with Korean houses. During 1897 as stated above, these all were swept away to make room for the new Palace and other Government buildings, leaving the women's dispensary and hospital, including the two handsome wards erected by Mrs. Isabella Bird Bishop, stranded in a quarter where there is but little traffic and practically no population. Under these circumstances the Lady Doctor and the Sisters have deemed it wise to open a dispensary in a more distant and thickly populated quarter of the city; and the result has been so far encouraging. But it is very awkward having the dispensary so far from the Hospital and headquarters, and very difficult under the circumstances to make all the use one would like to make of the generous gift of Mrs. Bird Bishop, whose wards, together with the old wards provide accommodation for 24 in-patients. Moreover the death of Dr. Landis, followed by that of Nurse Webster after a protracted illness in 1898, so deranged the work of the Mission that for the greater part of this year the hospital, and for a shorter period the dispensary, for women were perforce closed. In spite of all obstacles however, we learn from Dr. Allan's interesting report, that during 1898 she treated no less than 16,140 cases (of which 7,839 were new cases) in the dispensary, while she made no less than 707 visits (315 new cases) to patients in their homes; and in the short period during which the women's hospital was opened, 319 cases were admitted.

The nursing in both the men's and women's hospitals in Seoul is undertaken by the Sisters and Associates of the Community of St. Peter, who also make themselves responsible for the support of the Lady Doctor and the general working of the women's hospital.

Two points should be quoted with reference to the Hos-

hital and Dispensary work of the Mission:—

- (1.) Everything is quite free of cost to the natives, tho those who can afford it are encouraged to make what return they can for the treatment they receive. The larger number of in-patients, however, are too poor to be able either to pay for their maintenance or to make much return of any kind.
- (2) The hospitals and dispensaries are not regarded primarily as a means of directly propagating Christianity or securing converts. Short prayers are said daily in the wards, infants entrusted to us and dying in our hands in the hospitals are, if possible, baptized *in articulo mortis*, and now and again one of the missionaries comes in for a chat with the patients. With a more adequate staff it may be possible to do more. But meanwhile the Bishop and his missionaries are quite content to regard the relief of pain and the healing of sickness as in themselves good works and works appropriate to the Church of Jesus Christ of Nazareth, and to leave this ministry of mercy to tell its own tale.

ORPHANAGE WORK.

Reference has been already made to the little school of orphans, which Dr. Landis had collected round him in Chemulpo. In Seoul a few infants, mostly of very tender age, have found their way into the Sisters' hands. But these children are generally in very feeble health when brought to the Sisters and the mortality has been proportionately great.

W. N. TROLLOPE.

EDITORIAL DEPARTMENT

WITH this number THE REPOSITORY as a magazine will cease for a year. We began this work with the conviction that a periodical of this kind was needed in Korea. This was four years ago when there were no publications of any kind, save a paper issued by the Japanese, in the country. We made a rule to which we have adhered conscientiously that the publication of this monthly should not in any way interfere with the regular work assigned us by the authorities of the church. We now lay down the pen for a few months in order to carry on some extra work which the absence on furlough of several of the oldest members of the mission of necessity throws upon us.

The work of editing THE REPOSITORY during the past four years has been a work of love. We received a most hearty welcome when we made our first appearance and for the many kind words from friends and for notices of appreciation from the press in the Far East we here make cheerful acknowledgement and return sincere and hearty thanks. The readers of this magazine are indebted to our contributors who so cheerfully responded to our numerous calls and who gave us the full benefit of their study and research. Whatever influence we have exerted is due to the constant and unremunerated services rendered by the men and women who have contributed to enrich our pages. We thank them for their part and shall look to them again when we resume our work.

We take this opportunity to call attention of our readers that we have on hand a few complete sets of volumes two, three, four and five. Volume one is out of print; any communication addressed to us during the year will, as far as possible, receive prompt attention.

An English Concession. Korea is gradually having her mineral resources worked for her. The American mining concession in the province of Ping-yang; the German concession has been given out and two engineers have been prospecting the country: now we have to record still another concession made to two Englishmen, Messrs. J. Victor Burn-Murdoch and John A. Hay, the agents of Mr. Pritchard Morgan, M. P., and Mr. C. A.

Moreing, of London. By the terms of agreement a place sixty li long and forty li wide is to be selected within two years from the day—September 27th 1898—of signing the paper. This is an area of about 260 square miles. The concession allowst he contractors for a space of seventy-five years to “work all mines, gold, silver, copper, coal, and all other minerals or precious metals.” The following places are excluded from the possibility of locating the mines by this firm:—“Yung-heung, Kilchu, Tanchōn, Pingyang, Chairiong, Suan, and Hamheung which places have been applied for and refused before this contract was signed, and no work must be done near Imperial tombs and temples and near large towns.” Twenty-five percent of the net profits are to be paid to the Korean Government.

On these terms briefly outlined here *The North China Herald* in its edition of the 12th inst. thinks the “Koreans have set an example which the Chinese might well follow, in encouraging in every way the opening and development of their country, their only charge being the twenty-five percent of the net profits after the payment of all expenses.

Mrs. M. F. Scranton.—On the 5th ult. Mrs. Scranton and Dr. Scranton left Seoul for a well earned furl in Europe. As the pioneer missionary and founder of the large and growing work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in Korea Mrs. Scranton will always hold an honorable place among the workers of this society. She arrived in Korea in June, 1885; purchased the present prominent site where Ewa school stands early the following year; erected the large Korean house which this year gave way to the stately and splendid two story brick building for the school. She was instrumental in locating the Woman's Hospital in Chong dong. Was absent in the United States in 1891-2, since which time she gave her undivided attention to direct evangelistic work mainly in connection with the Talsung church. Great executive ability, disinterested devotion, burning zeal, kind, thoughtful and patient, Mrs. Scranton has drawn to herself many Korean women who look to her as their best friend they have here. The scene when she left was most touching. Many of the men and women, church members, walked three miles to the river, crossed over in boats and there on the sand was repeated the scene of St. Paul when he took his leave of the elders of Ephesus, they kneeled down, prayed, wept sore, sorrowing most of all in the thought that some of them might see her face no more. We wish her a safe voyage, a restful furl, and speedy return to her chosen field of labor.

LITERARY DEPARTMENT.

The New Far East. By Arthur Diosy, Vice chairman of Council of the Japan Society, London. With twelve illustrations from special designs by Kubota Beisen, of Tokio. 8vo pp. XII, 374. Price 16s Cassell & Co., Limited, London, Paris, New York, and Melbourne. 1898.

This work written with warm enthusiasm for "The New Far East" is an elaborate contribution to the "formation of a sound public opinion upon the Far Eastern question, based on knowledge of the truth." The author is violently pro-Japanese, everything that New Japan did or does is defended or explained. He seems acquainted with the recent events of the three countries that form the subject of his book.

We limit our review to Korea as represented in these pages. Mr. Kubota Beisen, the artist engaged for this work, we are informed had the rare honor accorded him of being summoned "to draw pictures in the Imperial presence." This after his return from the war in China. We don't not he is an artist as we are told in the brief sketch of him in the preface, of "vivacity, force, originality of conception and boldness of stroke." "A street scene in Seoul, the capital of Korea, in 1898" ["To face page 92"] is surely "original in conception" if not in "boldness of stroke," but it is not open to the charge of being too realistic. In the first place whatever may be our shortcomings here, our streets up to this time have not been overrun with pigs, while the artist has no less than four in his picture: the soldier with a scholar's hat, gun slung over his shoulder, long pipe in his mouth and a pistol in his belt, will not pass for the braves that march and counter-march in the city; the scholar without a hat but with only his literary cap on and fan in hand, parading the streets, while venerable enough in appearance, will not pass. A bright young Korean remarked when his attention was called to it that a man "would be called crazy to go into the street in that way." The venerable host going from his room without his hat on to meet a guest is anything but good or correct Korean etiquette. No gentleman would be guilty of such a breach. The coolies in the corner gambling and the women returning from the back with a big bundle of clothing on their heads we may allow to go unchallenged. Of the illustrations representing old and new Japan we are not competent to speak, but we hope they are more nearly correct in matters of detail than the one just noticed.

Sixteen consecutive pages are devoted to Korea beginning with the topknot. The author describes the yangban as "tall, stately, imperturbable, his handsome features, nearer to the Caucasian type than those of Japanese or Chinese." After a very brief outline of the "history" of the country, Mr. Diosy comes at once to "the treaty forced upon her by Japan in 1876," since which time this "truly distressful" country has been the scene of the intrigues of the diplomatists of half a dozen states; * * * in turn she has been swayed by German 'advisers,' American military

instructors and missionaries, Russian diplomatists and Japanese envoys." This would do for modern sensational newspapers but is hardly compatible in a book intended to mould public opinion on "knowledge of truth."

The yangban, we are told, remained thro all the political turmoil "unshaken," and yet we venture that it is the yangban who is at the bottom of all the political disturbances that disturb and distress the land. A lengthy and superficial description of the dress and hat follows in which the half suppressed sneer and attempt at the humorous are the main features and we are given the novel information that "epidemics of topknot-cutting occur in Korea, occasioning panics similar to those I have described as convulsing Chinese society from time to time." Sometimes the author becomes grandly eloquent as when he speaks of the "huge cat" that visits every house on New Year's eve to step into empty shoes that may be standing around and thus bring misfortune to the owner. As a preventive hair is burned on New Year's day in front of every house, "then arises to the rapidly darkening sky a new odor, and a vile one, to be added to the thousand stinks of a Korean city. The spirit cat sniffs it from afar, his olfactory sense revolts against it, he turns his ghostly tail and departs—probably to the distant rugged peaks, the mysterious haunts of the topknot-cutting dragon."

But we must not weary the reader further than to protest against his account of the king assuming the title of Emperor. The account might do for the club house, but not for a book as pretentious as this one. We cannot take time to note all the errors in description and mistakes of statements. The conclusions the author reaches are not always what one would expect. He is dogmatic, a complacent omniscience pervades the book whether he discourses on secular themes or on missionary methods. He knows just what ought to be done and leaves no doubt in the mind of the reader that any other course is foolish and ruinous.

The style is vivacious, slang is used frequently, parentheses, dashes and inverted commas are found in abundance on every page.

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